THE RESURRECTION OF The Witnesses; AND ENGLANDS Fall from (the mystical *Babylon*) ROME.

Clearly demonstrated to be accomplished.

Whereby

Great encouragement is administred to all Saints, but especially to the Saints in *England*.

In the handling of a part of the eleventh Chapter of the REVELATION.

By *M. Cary*, a Minister or Servant of Jesus Christ, and of all his Saints.

PSAL. 126. 1, 2, 3.

When the LORD turned again the captivity of Sion, we were like them that dream. Then was our mouth filled with Laughter, and our tongue with singing: then said they among the heathen: The LORD hath done great things for them. The LORD hath done great things for us; whereof we are glad.

London, Printed by *D. M.* for *Giles Calvert* at the black-spread-Eagle at the west end of *Pauls*, 1648.

BRITISH MUSEUM

No 04

To the Honoured

FRANCIS ROUSE

AND

Thomas Boon Esquires,

Members of the Honourable House of COMMONS in PARLIAMENT.

Honoured Sirs,

IT being the great designe of God the Father to set up his Son our Lord Jesus Christ, as his King upon the holy hill of Sion, and (though the Heathen rage, and the people imagine vain

things, saying, Come let us break their bonds in sunder, and cast away their cords from us) to give him the Heathen for his inheritance, and the uttermost parts of the earth for his possession. *I say, this being Gods* design, *he hath for the effecting of it*, given all power and authority in heaven and in earth into his hand, *and accordingly* Jesus Christ *hath undertaken to* execute *all* Gods Decrees, *which are mentioned in the* Prophesie *of the Book of the*

Revela-

Revelation, *where we finde that* God *had* decreed, *that for an* appointed terme *of* time, his Church, his Temple, his Saints *should be in an* afflicted, persecuted, depressed, low condition, *and that* the Beast, *and* the Babylonian enemies *of his* Church *should have* power *to* grow great, *and to* flourish, *and* to make war against the Saints, and to blaspheme God, and his name, and his Saints, *for an* appointed time *and, and that after* that time *was ex-*

pired, that then Jesus Christ should improve that power that was for that end given to him, in giving a glorious Deliverance to his Church, and ruining totally the Beast, great Babylon, and all his enemies, That so the Kingdomes of this world may become his Kingdoms, and that in such a manner, as they were not before, even so as all that are in authority, that will not cast their Crowns at his feet, shall be broken in peeces, for he the Lord alone

must

must be exalted in that day; there must be one Lord, and his name one in all the earth. *Now as it most clearly appears to me from* the divine Oracles *of* the Scripture, *having compared* the works of God, *and* his Word together, *I have in* the ensuing Discourse *held it forth (for* the encouragement *of all* that wait *for* the appearing *of the Lord* Jesus Christ *for* the overthrowing of his enemies, *and* the deliverance *of* his people *from* their persecutions)

ons) *that* the time is already come, *wherein* the appointed time *of* the prevailing power *of* the Beast *over* the Saints, *is come to a* period; *and accordingly* Jesus Christ *hath begunne to* bring downe *the* power *of the* Beast, *and to lift up* his Saints *out of* that low, afflicted, persecuted condition in which they have beene, and that in order *to the* perfecting *of these things* England *is already* fallen *from* the mysticall

Babylon,

Babylon, Rome.

Now, Honoured Sirs, You *having been* glorious Starres, *shining with a great deal of* splendour *in* Your Countrey *both in* the publikenesse *of* Your spirits, *and the* holinesse *of* Your conversations, *wherein* You *have been* eminent Examples, *and* speciall encouragements *unto others*, *and knowing that it is the* desire *of* Your souls *to see the* Lord Jesus *alone advanced, who-ever be thrown down.*

down. I have presumed *to* present *this* little Treatise *unto* You, *not* doubting *of* Your ingenuous *and* favourable acceptance *of* it. *But though I* publish it *under* Your name *and* favour, *yet doe I not thereby* desire You *to* patronize *any* thing *in* it (*if there should be any* thing) *that is* not truth, *and for* the truth *that is in* it, *I need desire no* Patron; *For* great is the truth, and it will prevail. *Yet notwithstanding* the sonnes of truth, *as farre*

as the truth *appears to them in* truth *will* own it, *and* contend *for* it, *and doubtlesse so will* You. *I am*

Sirs

A Petitioner to

heaven for *Sions*,

this Kingdoms and

your prosperity.

M. G.

TO THE READER.

OUr Lord Jesus Christ, in the eighteenth Chapter of *Luke*, from the first to the eighth verse, from the example of the importunate widdow, stirring up his Disciples to importunate praier, he there assures them, That God will surely hear the praiers of his own elect that cry to him day and night, and avenge them of their adversaries; and this he will doe for them, though he make them tarry long. And hereby Saints may be assured, That God will hear

hear their frequent importunate prai-
ers, which night and day they have
put up againſt the man of ſinne, the
Beaſt, and their Babylonian enemies,
who have troden the Saints under
feet, and made warre againſt them,
and overcome them, and dealt cruel-
ly with them above this twelve hun-
dred years: and that he will at laſt a-
venge them on theſe their enemies.
But ſaies our Saviour at the eighth
verſe, *Neverthelesse, when the Sonne
of man cometh, ſhall he finde faith on
earth?* Whereby he implies, That
when hee cometh, his people ſhall
ſcarce have faith to beleeve that hee
will thus avenge them on their ene-
mies. But when he ſhall come to doe
it, it will be beyond their faith. And
even thus is it with Saints now, they
have ſcarce faith to believe, that the
Lord Jeſus hath now begun, and is go-
ing on to avenge his own elect on their

ad-

adversaries, the mysticall *Babylonians.* Now for the strengthening of the faith of Saints concerning this thing, I doe present them with this ensuing Discourse, wherein as the Lord hath discovered it to me, (to the strengthening of my faith concerning the prosperity of *Sion* henceforward, and giving me great joy and pleasure therein.) I have made it to appeare from the Scriptures, That the Lord hath already lifted up his Saints from under the vassalage of their enemies, and hath begunne to put the cup of trembling, into the hands of them that afflicted them. Which I desire that all that love, and honour the Lord Jesus may diligently observe.

For the most high God, of whom, and through whom, and to whom are all things, and for whose plea-

ſure they are, and were created, both whoſe wiſdome and knowledge are unfathomable; tels his people of old by the Prophet *Iſaiah*, as wee have it in the fourty eighth Chapter of his Propheſie, at the third and the fifth verſes, That he declared from the beginning the things hee would bring to paſſe, and that he ſhewed it them before it came to paſſe: and he gives the reaſon why he did ſo, in the fourth and fifth verſes, *Becauſe* (ſaid hee) *I knew that thou art obſtinate, and thy necke is an iron ſinew, and thy brow braſſe:* And, *leaſt thou ſhouldeſt ſay, Mine idol hath done them, and my graven image, and my molten image hath commanded them.* And therefore the Prophet *Iſaiah* in the fourty eighth Chapter, and fourteenth verſe, hee makes a challenge to the Nations, and to the People, to aſſemble themſelves,

ſelves, and to ſhew which among them hath declared thoſe things. But there is none to be found among the ſonnes of men that can declare any thing: for he maketh the diviners mad, *&c.* And *Iſaiah* the fourty third, and the thirteenth, he ſaith, *Before the day was, I am hee, and there is none that can deliver out of mine hands: I will work, and who ſhall let it.* And *Iſaiah* the fourtie ſix Chapter, and the ninth and tenth verſes, *I am God, and there is none like mee, Declaring the end from the beginning, and from ancient times, the things that are not yet done, ſaying, My counſell ſhall ſtand, and I will doe all my pleaſure.* And yet notwithſtanding all this, that people of *Iſrael*, who had ſeene and knowne, (or might have) all the glorious workes of the moſt high, and obſerved how he declared things

before

before they came to passe, and had thereby a greater advantage then the Heathen, of being convinced of his eternall Power and God-head: Yet were they so vile, as to question it, having in them an emnitie to the true God, and chose rather to worship Idols, and denie the Eternall God: As appeares in the fourty sixth Chapter of *Isaiah*, and therefore at the eighth and ninth verses, he saies, *Remember this, and shew your selves men, and bring it againe to minde, O yee transgressours. Remember the former things of old, for I am GOD, and there is none else, I am GOD, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsell shall stand, and I will doe all my pleasure.* Remember; as if hee had said, and shew your selves

men, ſhew your ſelves to be rationall creatures, and be not as the horſe and mule that hath no underſtanding; but ſeeing I have declared from ancient times, the things I would doe long before they came to paſſe: ſaying, My counſell ſhall ſtand, and I will doe all my pleaſure: And be ye thereby convinced, that I am GOD, and there is none like me. But as then, ſo now, are there many that are become Atheiſts, denying the true GOD, and JESUS CHRIST, whom he hath ſent, whoſe necke are an iron ſinew, and their brow braſſe, who had they not loſt the principles of reaſon, might by the things of the Creation, be convinced of his Eternall Power and God-head, *Romans* the firſt Chapter, and the twentieth verſe. As alſo by obſerving how hee declared, what it was his will to bring

to

to passe long agoe, and how hee hath brought to passe what hee so declared. But they have lost even the principles of reason which they once had, by which they might have then been convinced hereof; whereby they are left without excuse, as the Apostle saies, *Romans* the first and the twentieth. But they having lost reason, are now become vaine in their imaginations, and their foolish heart is darkened; and though they professe themselves to be wise, and are puft up with selfe-conceits of wisdome, in their frothy and blasphemous Discourses: yet they are become fooles, changing the truth of GOD into a lie. And the Apostle gives the reason why GOD hath thus given them over, in the first Chapter to the *Romans* the one and twentieth, and the eight and twentieth verses,

ſes, *Becauſe they did not like to retaine GOD in their knowledge, and becauſe that when they knew GOD, they glorified him not as GOD.* The like reaſon hee giveth, why them that periſh are deceived by the man of ſinne, as in the ſecond Epiſtle to the *Theſſalonians* the ſecond Chapter, and the tenth verſe, *Becauſe they received not the love of the truth.*

But now, Though Atheiſts, and Papiſts, denie the Eternall GOD, and obſerve not his wonderfull workes, how he declares things long before they come to paſſe: ſaying, My counſell ſhall ſtand, and I will doe all my pleaſure; and accordingly brings it to paſſe, becauſe their fooliſh heart is darkned: yet all his Saints doe, and will obſerve this: For ſaith the Pſalmiſt, in the hundred and eleventh *Pſalme*, and the ſecond

and

and third verſes, *The workes of the* LORD *are great, ſought out of all them that have pleaſure therein. His worke is honourable, and glorious, and his righteouſneſſe endureth for euer: He hath made his wonderfull workes to be remembred*, &c. The LORD hath made his wonderfull workes to be remembred among his Saints, though others remember them not, yet his Saints have pleaſure in them, and therefore ſearch them out, and they have a promiſe made to them, That in the obſerving the wonderfull things of the LORD, they ſhall underſtand his loving kindeneſſe, it runnes thus, *Who ſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving kindeneſſe of the* LORD*, as *Pſalme* the hundredand third and

* *The Pſalmiſt in the former part of that Pſalme, had been ſpeaking of ſeverall paſſages of the providence of*

the fourty third verſe. Now it being ſo, let Saints diligently obſerve the enſuing Diſcourſe, wherin it doth appear, That GOD hath brought to paſſe the things he did fifteen hundred yeares agoe predeclare; which they obſerving it may tend much to the ſtrengthening of their faith in this, That JESUS CHRIST hath begun, and is going on to avenge themon their enemies. For in the *GOD, which it concernes Saints to obſerve, amongſt the reſt theſe are ſome*, He poureth contempt upon Princes, cauſeth them to wander in the wilderneſſe where there is no way; yet hee ſetteth the poor on high from affliction, and maketh him families like a flocke. The righteous ſhall ſee it and rejoyce, and all iniquity ſhall ſtop her mouth. *Now this is that which is by Saints to be obſerved at this time alſo, even how GOD beginneth to pour contempt upon Babyloniſh Princes*, viz. *Biſhops and other Babylonian Faſtours, and to ſet the Saints that were lookt upon as poor deſpiſed*

creatures on high from affliction; and to make of them families like a flock, who not long since were small in number, but now is this number greatly increased.

enſuing Diſcourſe it will appear, That as JESUS CHRIST did long ſince reveale to *John*, how that after the myſticall *Babylonians* had perſecuted his Saints a long time, he would raiſe up his Saints out of their perſecuted condition, and bring down thoſe their *Babylonian* enemies: So hee hath already begunne to doe this thing, even to raiſe up his Saints, and to bring downe their enemies, and that punctually, according to what hee did reveal to *John*.

Now I know there hath been obſerved by many Saints, many things that GOD revealed to *John*, which he hath brought to paſſe. Many of which Obſervations are already in print:

print: but that which I chiefly aim at in this Discourse, is that which is not yet printed by any other, and whether any other have yet observed it, I know not; but they are passages so eminently worthy to be observed, in this present time, because they give the Saints such ground of encouragement and consolation, in respect of the happy successe that shall be of the very present affairs of this Kingdome (how knotty and difficult so ever for the present, or for some time, yet they may appear to be) as that in love to all Saints I could not but communicate them to them in this way.

But there are two things, which it may be may cause some to retain some unbeleeving and doubtfull thoughts concerning the happy successe of present things, although it be made clear in the following Discourse, That the time of Saints being cloathed in sackcloth is expired. First

First, It may be ſome cannot receive it, becauſe they look for farther judgements to come upon this Kingdome, (wherein outwardly the Saints may ſuffer alſo) becauſe of the great provoking ſins of this Kingdom, as drunkenneſſe, and adulteries, and oaths, and their entering into ſo many Covenants concerning religious things, for which they have no ſufficient warrant, now in the times of the Goſpel, and the oppreſſions of the poor, and meaner ſort of people, and the great neglect of doing juſtice generally, *&c.* Now to theſe I ſay, That it is true, that if God ſhould deal with this Nation, according to its demerits; then indeed no other could be expected, but an utter deſolation of it, that it might either ſwim in bloud, or burn with fire untill it were conſumed. But

First, I deſire you to conſider, That God hath a very great number of his dear

dear Saints in this Kingdom, in whom he delights, and for whose sake he may, and I had almost said, will spare this Kingdome, and spare the Cities and Towns, and Counties where they are for if God would have spared *Sodome* for ten righteous persons, we have a great ground of hope, that he will spare *London*, yea all *England* from a generall devastation and desolation, having thousands of righteous persons in *London*, and in all *England* a very great number. And how many plots of wicked men, wherein they endeavoured the ruine of this Kingdome, hath God blasted? Having such a great number of his precious jewels in it.

And secondly, What though there be in this Kingdome, many that are great enemies to Jesus Christ, yet God can by his Covenant of Grace, bring many of them in to the obedience of Christ, and make them of persecutors

to

to become eminent Saints, and call thoſe his people that were not his people: And why ſhould we doubt whether he would do ſo, ſince theſe are the times wherein he hath promiſed to do ſo, and hath already begun to doe it? But

Thirdly, If it be ſo, that ſome are hardned to deſtruction, and they are never quiet, but ſtill are plotting againſt the juſt, to ruine them: yet know they ſhall not prevail over the Saints, but in oppoſing them ſhall ruine themſelves, *Zech.* 12.3. as appears in the following Diſcourſe.

Secondly, Doubtfull thoughts may be in others, that yet the Saints may be overcome, becauſe they ſee they have ſo many enemies abroad, and at home, and they are ſpeaking great words, and are ſtill plotting againſt them. To ſuch, I ſay, Let them ſuppoſe that there were none that did dare to make any oppoſi-

tion

ſition at all in this Kingdome, but that all things went ſmoothly on, in the hands of thoſe that are carrying it on: and if they could then beleeve, that indeed God would not have his Saints in this Kingdome to be troden under foot by the Beaſt any more. Then let them have the ſame faith to beleeve it now, as knowing it is as eaſie with God, to carry on this work over the mountains as over the plains, and he will make the great mountain to become a plain before *Zerubbabel*, before his people, *Zech.4.7.* He can command thoſe that are preparing warre againſt them to ſit ſtill, and proceed no farther, and put a fear upon them; or if they doe goe on, yet he can make it to come to nothing, and to be the moſt effectual way to lay them lower, and to raiſe his people higher.

Now if any particular man would be as ſure of ſafety, as all the Witneſſes

in

in generall are; then if he be a man in any publike imploiment, let him according to his place oppose the Beast, and act for the welfare of all that wish well to *Sion*, and doe justice unto all, from the highest unto the lowest, and be more forward to act for the meanest, then for the highest. Let him suppose the condition of the meanest man * that seeks to him for just things to be his own condition, and act for him, as hee would be dealt with himself were he in that condition: for thus relieving of the poor and distressed ones, is most acceptable to the Lord of Sabbath, and in so doing, I am confident it will go well with him, however it go with others.

* *I say, that seek for just things, not those that seek for unjust things, as for protection in evil waies, or for places of profit or honour, when they neither deserve them, nor are fit for them, or else have too many already, &c.*

Again,

Again, If he be a private man; let him alſo in his place, wiſh well to *Sion*, and oppoſe the Beaſt; ſo ſhall he alſo proſper in the proſperity of *Sion*.

And now Reader, who ever thou art, if thou doſt receive any benefit of any kinde, by reading the enſuing Diſcourſe, whether of encouragement, conſolation, information, or quickning, I beſeech thee to return all the glory of it to the moſt High, to whom alone it is due, who for that end made uſe of ſo weak an inſtrument: in whom if thou be a friend to the Lord Jeſus Chriſt, I am

Thy friend
& ſ
ſerve thee

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M. Cary.

Revel. Chap. 11. from Verſ. 1. to 14.

Verſe 1.

AND *there was given me a reed like a rod, and the Angel ſtood, ſaying, Riſe, and meaſure the Temple of God, and the Altar, and them that worſhip therein.*

2. *But the Court which is without the Temple, leave out, and meaſure it not: for it is given unto the Gentiles, and the holy City ſhall they tread under foot fourty and two mont[illegible].*

3. *And I will give* power *unto my two Witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore days clothed in ſackcloth.*

4. *Theſe are the two Olive-trees, and the two candleſticks, ſtanding before the God of the earth.*

5. *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man wil hurt them, he must in this manner be kil'ed.*

6. *These have power to shut heaven, that it rain not in the daies of their prophecy: and have power over waters to turn them to bloud, and to smite the earth with all plagues, as often as they will.*

7. *And when they shal have finished their testimony, the beast that ascendeth out of the bottomlesse pit, shall make war against them, and shall overcome them, and kill them.*

8. *And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Ægypt, where also our Lord was crucified.*

9. *And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three daies and an half, and shall not suffer their dead bodies to be put in graves.*

10. *And they that dwell upon the earth,*

shall

ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another: becauſe theſe two Prophets tormented them that dwelt on the earth.

11. *And after three daies and an half, the Spirit of life from God entered into them: and they ſtood upon their feet, and great fear fell upon them which ſaw them.*

12. *And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud and their enemies beheld them.*

13. *And the ſame hour was there a great earth-quake, and the tenth part of the City fell, and in the earth-quake were ſlain of men ſeven thouſand; and the remnant were affrighted, and gave glory to the God of heaven.*

14. *The ſecond woe is paſt, and behold, the third woe cometh quickly.*

The Preamble.

FRom these verses, I desire as the Lord shall enable me, to declare that which God hath discovered to me: For I hope that it may be as advantagious to others, as it hath been to my own soul.

But though the publication of what appears to me in these verses, be that which I chiefly aim at; yet being preist in spirit, to give forth some meditations from the Preamble of this Book; which Preamble is contained in the three first verses of the first Chapter of this book of the *Revelation*: I cannot but here insert it, as a Preamble to the following discourse also; though it may be it may not seem in the eyes of some so pertinent.

The three verses are as follows:

1. *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to passe; and he sent and signified it by his Angel unto his servant John.*

2. *Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

3. *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.*

In these verses is contained these five particulars:

First, The subject matter of this book.

Secondly, The reason of the divulgation of this book.

Thirdly, The instruments of the divulgation of this book.

Fourthly, The fruitfulnesse of those instruments in the divulging this book.

Fifthly, The pronunciation of a blessing upon the persons that reade or hear the words of this book.

The first particular contained in these verses, is the subject matter of this book; and that it expreſt in these words, *The Revelation of things that must shortly come to passe, The word of God, and the testimony of Jesus Christ.* From whence this is the Observation.

Obſerv. 1. That the whole book of the *Revelation*, is a *Revelation*, declaration or manifeſtation of the minde of God, about the things which were to come to paſſe, ſhortly after the revealing of it: which Revelation is the word of God, and the teſtimony of Jeſus Chriſt.

This point being ſo evident, and clear in the Text, I ſhall not produce any further proofs of it, becauſe I intend brevity, but immediately proceed to the Deductions which flow from it, which are theſe.

If this book be a *Revelation* or Declaration of the minde of God about the things, which were ſhortly to come to paſſe: then it is our duty to obſerve how God hath brought to paſſe, the things which he did pre-declare he would bring to paſſe; that ſo we may glorifie God in his omniſciency in fore-ſeeing, and fore-knowledge of all things, and in his omnipotency, in bringing the things to paſſe which he did fore-appoint to bring to paſſe: that he can doe all things, and nothing can hinder him from bringing all things to paſſe, according to the counſel of his own will. When Saints doe moſt diligently obſerve the works which God brings to paſſe, according to what he hath

hath pre-declared in his word; then do they moſt anſwer the end, for which God did before reveal theſe things, which was that he might be admired and magnified by his people, in bringing all things to paſſe according to his word, ſhewing that he is God alone: for none elſe can declare things to come, as the eternal God doth. But how can Saints have experience of this, but by comparing his Word and works together? Therefore it is the duty of Saints frequently ſo to do. So much of the firſt.

Secondly, Is this book of the *Revelation*, the word of God, and the teſtimony of Jeſus Chriſt? then we are hereby informed, That it is warrantable for us to call that which is a *Revelation* of the minde of God, the word of God. We ſee *John* cals it ſo, and why may not we? I the rather ſpeak of this: becauſe ſome have affirmed, That nothing may be called the Word of God, but Jeſus Chriſt; becauſe it is a title the Scripture gives to him, as *John* 1.1. *In the beginning was the Word, and the Word was with God, and the Word was God.* And *verſ.* 14. *The Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten Son of God, full of grace and truth.* And 1 *Joh.* 5.7. *For*

there are three that bare record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one. And *Revel.* 19. 13. *And he was cloathed with a veſture dipt in bloud, and his name is called, The word of God; and the armies that were in heaven followed him upon white horſes,* &c. But let theſe know, that though in theſe places that title, *The word of God,* is given to Jeſus Chriſt, he being the eſſential word of God: which is the reaſon why this title is given to him. Yet that the Spirit of God, gives this title alſo to the Scripture, to the written word, the word which is the *Revelation* of the minde of God, as appears here, and in other places, as *Jer.* 2. 1. *Moreover, the word of the Lord came unto me, ſaying, Go and cry in the ears,* &c. And verſ. 4. *Hear ye the word of the Lord, O houſe of Jacob, and all the families of the houſe of Iſrael.* And *Jer.* 7. 2. *Stand in the gates of the Lords houſe, and proclaim there this word, ſaying, Hear the word of the Lord all ye of Judah, that enter in at theſe gates to worſhip the Lord. Thus ſaith the Lord of hoſt, the God of Iſrael: amend your waies,* &c. And *Jer.* 14. 1. *The word of the Lord that came to Jeremiah concerning the dearth,* &c. And *Jer.* 30. 1, 2. *The word that came to Jeremiah from the Lord, ſaying, Thus ſpeaketh the Lord God of Iſrael, ſaying, Write all*

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the words that I have ſpoken unto thee in a book. And ſeverall like paſſages to theſe we have, as in *Ezekiel* 6. 1. and 7. 1. and 12. 1. and 16. 1. and *Hoſ.* 1. 1. and 4. 1. And the like we have alſo in *Joel*, *Jonah*, *Micah*, *Zechary*, and the reſt of the Prophets: where it is clear, That that which was the Revelation, or manifeſtation of the minde of God, concerning the waies in which he would have his people to walk, or the things which he was about to doe, whether of bringing a dearth upon a people, or any other judgement; or the doing of them good: This title is given to it; *The word of God.* So that it is clear that this title may be given to the written Word, the Scripture, both by all the fore-cited places (beſides many others that might have been cited to the ſame effect) and alſo in the text, where this book of the *Revelation*, is called the word of God. But I ſtill acknowledge, That Jeſus Chriſt is more eminently the word of God, he being the originall of it: for as God doth all things elſe by Jeſus Chriſt, ſo he gives out his Word by him, and Jeſus Chriſt gives teſtimony to it: which is the next inſtruction ariſing from the point, and comes now to be ſpoken of.

Thirdly,

Thirdly, Is it ſo, That this Book of the *Revelation* is the Word of God, and the teſtimony of Jeſus Chriſt? Then this may informe us, that as this: ſo all the Scriptures, doe as truly come from Jeſus Chriſt, as from God the Father: for he gives teſtimony to what the Father ſaies. What the Father declares, he witneſſes, and teſtifieth the ſame; and therefore he is ſaid to be *The faithfull witneſſe. Rev.* 1.5. And it is ſaid of him, 1 *Cor.* 1. 20. *For all the promiſes of God in him are yea, and in him amen.* So much of the firſt particular, the ſubject matter of this Book. I come now to the ſecond, which is.

The reaſon of the divulgation of this Book; and that is contained in theſe words: *Which God gave unto Jeſus Chriſt to ſhew unto his ſervants.* From whence ariſes this Obſervation.

Obſerv. 2. That it is the pleaſure of God, to have his ſervants acquainted with his ſecrets, and to know what is his minde concerning things to come.

This we ſee was the reaſon of the divulgation of this Book: becauſe it was the minde of God to have his ſervants acquainted with it, a ſutable place to this, is that, *John* 15. 15. *Henceforth* (ſaith Jeſus Chriſt) *I call*

I call you not ſervants; for the ſervant knoweth no what his Lord doth; but I call you friends: for all things that I have heard of my Father, I have made known unto you: and *Pſalm.* 25. 14. *The ſecret of the Lord is with them that fear him, and he will ſhew them of his covenant.* So that it is a clear truth, That it is the pleaſure of God to have his ſervants acquainted with his ſecrets, and to know his minde, concerning things to come.

It being ſo, in the firſt place it teaches Saints to admire, and magnifie the love of the Father, that doth expreſſe himſelf ſo graciouſly to them, as to afford them that honour to be as his friends, in revealing his ſecrets to them. It is a remarkable paſſage, *Amos* 3. 7. *Surely the Lord God will doe nothing, but he revealeth his ſecrets unto his Servants the Prophets.* Oh what a high favour is this, that the Lord ſhould engage himſelf that he will doe nothing, but he will reveal it unto his ſervants! As a tender Husband unboſomes himſelf, and diſcovers his ſecrets to his beloved Wife, and cannot with-hold them from her. So the Lord God doth expreſſe his tender love unto his ſervants, in revealing his ſecrets to them, and he will doe nothing but he will diſcover it unto them.

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What cauſe have Saints now to admire, and extoll that rich Grace of God, that is extended to them herein?

Secondly, Doth the Lord reveal his ſecrets unto his ſervants? Then ought they to be dilligent obſervers of what he reveals unto them. Revealed things are ſaid to belong unto us, and if they belong unto us, then it behoves Saints to obſerve them, and to improve them to thoſe ends for which they are diſcovered to us; and if we ſhould come ſhort of it, we ſhould demean our ſelves very unworthily. When a man reveals his ſecret unto his dear friend, if his friend ſhould ſlight him in it, and take no notice of what he diſcovers to him, he were a very unkinde, and a very unworthy friend: But how much more may we be ſaid, to carry our ſelves unkindly, and unworthily; if we ſhould ſlight the love of our God, in revealing his ſecrets to us, by not being diligent in obſerving of them? Since it pleaſes the Lord, to reveal to his ſervants things to come; it well becomes them to obſerve them exactly. And ſo much of the ſecond particular, The reaſon of the divulgation of this Book.

I come now to the third, which is the inſtru-

ſtruments of the divulgation of this Book, which is contained in theſe words: *Who ſent, and ſignified it by his Angel unto his ſervant John.* So that the Angel, and *John*, were employed as inſtruments in that work. From whence the Obſervation is this.

Obſerv. 3. That though Jeſus Chriſt could reveal immediately to al his ſervants, all theſe things revealed in this Book; yet it pleaſed him to chuſe rather to doe it by inſtruments.

If it had pleaſed him, he might have revealed theſe things to all his people, in all ages ſince *John*, immediately by his own Spirit; but he chuſes rather to doe it by the writings of *John*: which he preſerves and keeps up in a high eſteem in the hearts of all his Saints; as his own infallible, and unqueſtionable truth, and teſtimony: or elſe he might have ſent a *John*, or ſome Prophet of his, to have revealed theſe things by mouth unto his people, in every age, age after age: but he chuſes rather to doe it by revealing it to *John*, ſo many hundreds of years agoe; and his writings muſt be the inſtruments of revealing theſe things unto his people; and he might have revealed thoſe things unto *John* immediately himſelf,

ſelf, without any other inſtrument: but he chuſes to ſignifie it by his Angel to his ſervant *John*. So he might teach, and edifie, and build up his people immediately; but he chuſes rather to doe it by inſtruments, by Apoſtles, and Prophets, and Evangeliſts, and Paſtors, and Teachers: which he hath appointed, *For the perfecting of the Saints, for the edifying of the body of Chriſt; till we all come in the unity of the Faith, and of the knowledge of the Son of God unto a perfect man, &c. Epheſ.* 4. 11, 12, 13.

So he might likewiſe, have revealed himſelf immediately to all his people of old; but generally it pleaſed him to make uſe either of Angels, or of his ſervants the Prophets, to be the inſtruments of revealing his minde unto his people then. Now the reaſons why it pleaſeth God, uſually to make uſe of inſtruments to effect his deſigns by, may be theſe.

The firſt is that which is the reaſon of all his doings; his own will. He makes uſe of inſtruments, becauſe it is his will to make uſe of inſtruments: for his will is the reaſon, and the rule of all his actions.

Secondly, But a ſubordinate reaſon to this, may be to ſhew his ſoveraignty over al his

his people; therefore he ſends them about his work, they being all at his royall command.

As a Prince hath power over all that are in his dominion, ſaying to this man go, and he goeth, and to another, come, and he commeth, and to another doe this, and he doth it: So the great King of Kings, and Lord of Lords, maketh it to appear that he hath all his ſervants at his beck, by ſending of them about ſeverall employments.

Thirdly, Another reaſon why he maketh uſe of inſtruments, in revealing and diſcovering his minde to his people, and building up of his Saints, may be to maintain a communion among Saints: for if God ſhould reveal himſelfe to all alike, then would not his people have ſuch communion one with another, as they have, to the end they may partake one of anothers gifts; and therefore doth it pleaſe the Lord to make uſe of inſtruments, whereas if it pleaſed him, he could have effected all things immediately, without means or inſtruments: and ſince it is ſo then,

Firſt, It reprehends thoſe that have a low eſteem of inſtruments, and ſleight and undervalue means, upon this ground: that God

God can worke without inſtruments, and without means. But let ſuch know, that it is the will of God to make uſe of inſtruments, and in ſleighting inſtruments, they contradict his will: and as they that ſleight the Kings Officers, doe ſleight the King; So they, in ſleighting the inſtruments and means that God hath appointed to work by, do ſleight God himſelf, and they do as much as in them lies, endeavor to break the Communion of Saints. And ſurely what ever the pretences of ſuch perſons are, that doe neglect means, and ſleight inſtruments, this cometh not from the Spirit of God in them; for the Spirit teacheth not to undervalue any means, which God hath appointed to be uſed. Though it is true, The Spirit teaches us not to idolize means, nor to tie God to worke only by means, but to acknowledge that God can, and ſometimes doth worke without means and inſtruments; Though he doth uſually work by means and inſtruments: and therefore it is as great an evil on the one ſide, to reject the inſtruments, or means that God uſes to work by, becauſe he hath not abſolutely tied himſelf to them; as on the other ſide, to idolize means or inſtruments, becauſe God doth uſually work by them.

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Therefore in the second place Saints are here exhorted, to have a high esteem of instruments, as being of Gods appointment, by whom he will reveal himself to his people, and quicken, and comfort, and build them up upon the true foundation. Since the Lord will make use of instruments, O Saints doe not you sleight them, least you sleight God himself: but esteem them very highly in love, for their works sake. It is the rule of the Apostle, 1 *Thes.* 5. 12, 13. saies the Apostle there, *We beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake.* The Apostle knew very well that God could if he had pleased, have built up his people without employing some to labour among them, in the Word, and Doctrine, and without the admonitions of men, but these being instruments, and means of Gods appointment; He therefore presses the Saints, to esteem very highly of those instruments, for that works sake that God had appointed them unto: for though *Paul*, and *Apollo*, and *Cephas* can doe nothing of themselves, yet they are to be highly esteemed, as being instruments in Gods hand, by which God

will work. And so all the means which God hath appointed for his people to make use of, in which he will be found of them, and in which he will have Communion with them, let them prize, and embrace, and make use of, waiting upon God in the use of them, who will be found of them at last, and will make it appear, that they have not sought him in the use of means in vain. Though for a time he seem to be silent towards them, yet at last he that shall come, will come, and will not tarry.

It is unquestionably the policy of Satan, to take off Saints from using means, that they may be deprived of that comfort, and benefit which otherwise they might obtain in the use of means.

Therefore let all Saints beware of such delusions, whereby they are drawn to dishonour God, in slighting the instruments and means which he hath appointed, and let them be exhorted to embrace means, and make diligent use of them; for they are blessed that so doe, as will appear in the handling of the fifth particular. But so much for this third particular, The instruments of the divulgation of this Book.

The fourth particular, Is the faithfulnes

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of those instruments in the divulgation of this book, it is expreſt in these words: *Who bare record of the Word of God, and of the testimony of Jesus, and of all things that he saw.* We see that as the Angel signified it to *John*, so *John* did not fail in recording any thing of it, but he bare record of all things that he saw. Whence the Observation is this:

Observ. 4. That when God setteth instruments about a worke which he will have done, they must, and they shall effect it.

Jesus Christ will have his secrets declared to his servants, and he imploieth *John* about this work; and *John* doth it punctually: he bare record of the word of God, and of the testimony of Jesus, and what, of some things? Nay, of all things which he saw. And this truth is further confirmed, by two pertinent Scriptures, which we have to this effect. One is *Amos* 3.8. *The Lion hath roared, Who will not fear? The Lord God hath spoken, who can but prophesie?* The other is, *Acts* 4.20. *For we cannot but speak the things which wee have seen and heard.* In both these places it appears, that it is not possible for instruments to be silent, nor to sit still, when God hath spoken to them, and given them commission to doe his work.

First, Is it ſo that when God ſetteth inſtruments about a work which he will have done, that they muſt, and ſhall effect it? Then this informes us of the reaſon why Saints fear not perſecution, nor impriſonment, nor death, but chooſe rather to ſuffer them all, then to conceale the truth that is diſcovered to them, or to diſert the work they are called to: for God having ſtirred up their ſpirits, and ſet them about this work, they cannot be ſilent, and ſit ſtill, but ſhall go on in deſpite of all oppoſition, to accompliſh the worke which God hath appointed them to do. Thus did *Luther*, and thus have many other Saints done, and many ſhall doe: For if the Lord have ſpoken they cannot but propheſie, ſpeak the things they have ſeen and heard: for their light is not given them to hide it under a buſhell; but their love to Chriſt conſtraines them to hold it forth, and the ſtrength of Chriſt carries them forth.

Secondly, Since it is ſo, it ſerves to encourage Saints, conſidering that the work that God hath to doe ſhall ſurely be accompliſhed, no oppoſition ſhall hinder it: for though inſtruments ſeem to be never ſo weak, yet they muſt, and ſhall accompliſh

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Gods deſigns. Therefore fear not, the day ſhall break forth, and the ſhaddowes ſhall fly away, and none of the powers of darkneſſe ſhall be able to hinder it. But I ſhall ſay more to this point in the following diſcourſe; Therefore ſo much ſhall ſuffice to be here ſpoken of it, and of this fourth particular, the faithfulneſſe of the inſtruments of divulging this Book.

The fifth particular, Is the pronounciation of a bleſſing upon the perſons that read, or hear the words of this Book. And that we have in theſe words: *Bleſſed is he that readeth, and they that hear the words of this propheſie, and keep thoſe things which are written therein; for the time is at hand.* From whence ariſes this Obſervation:

Obſerv. 5. That it is a bleſſed thing, to reade and hear the Word of God, and particularly that which is contained in the book of the *Revelation*, ſo as to keep it.

This clearly appears in theſe words: and the Apoſtle *James* likewiſe witneſſeth the ſame, *Jam.* 1. 25. *Be ye doers of the word* (ſaith he at the 22. verſ.) *and not hearers only deceiving your own ſelves.* Whereas it appears he ſpeakes of the written Word, which men may hear with the ear, and doe not. And

now at the 15. verſ. he ſaies: *Who ſo looketh into the perfect law of liberty, and continueth therein; he being not a forgetfull hearer, but a doer of the work, this man ſhall be bleſſed in his deed.* What is the man that *James* ſaith ſhall be bleſſed? It is the man that looketh into the perfect law of liberty, (that is) heareth or readeth the word of God in the Scripture, (which is a perfect law of liberty, Spiritual liberty) and heareth or readeth it, not forgetfully, but is a doer of it: This is the bleſſed man.

Thus it is clear, That it is a bleſſed thing to hear and reade the Word of God, and particularly that which is contained in the Book of the *Revelation*, ſo as to keep it.

Then firſt, This condemns thoſe that neglect the reading, and the hearing of the word: ſince it is a bleſſed thing to reade, and hear the Word of God ſo as to do it.

Now they that doe not reade it, nor hear it, cannot doe it: for ſaies the Apoſtle, *Rom.* 10. 14. *How ſhall they believe in him, of whom they have not heard?* Implying, That without hearing the Word of God, they cannot believe in God: but if the Apoſtle had not ſo ſaid, yet we ſee it to be true, In that the nations and people to whom the Goſpel is

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not preached, and that doe not reade it, doe altogether continue in unbelief. And ſo thoſe that are under the darkneſſe of Popery, to whom the word in the purity of it is not preached, and have not liberty to reade it, they continue alſo in a dark and a miſerable condition; but among thoſe people where the Word is embraced, and read, and heard there are many brought into the obedience of faith. Nay, in ſome places of this Kingdome where they ſeldom enjoy a publick Preacher, yet by reading the Word they are made partakers of the ſweet bleſſing of it. They ought therefore to be ſharply reproved for their folly, who neglect the hearing, and reading the Word, and conſequently the doing of it, in which they might be bleſſed.

In the ſecond place, Hence all ſorts of people are exhorted to be frequent in reading the Word, for all deſire to be bleſſed, and thoſe that have in any meaſure been made partakers of the bleſſing of the Goſpel, they cannot but deſire more of it; therefore it would be wiſdome for all to improve the means of being made bleſſed, which is hearing, and reading the Word.

If a man that deſires a great outward

eſtate, ſhould be perſwaded that if there were any way at all for him to attain that eſtate, it muſt be ſuch, or ſuch a way, that man would be ſure to take that way.

Why this is the caſe in reſpect of attaining Spiritual bleſſings; the readieſt way that any Soul can take to attain them, is a frequent reading, and hearing of the Word of God, waiting for the comming in of the Spirit in it. O therefore let not men diſcover that they have a ſleight eſteem of Spirituall bleſſings, and heavenly treaſures, by neglecting the means by which they are attained: for if men have a high eſteem of Gold, and Pearls, if they know the means by which they may be attained, they will make uſe of thoſe means: ſo according to the eſteem we have of Spirituall bleſſings, will be our diligence in improving the means of attaining them.

Object. But it may be ſome one will ſay, I have been frequent in hearing and reading the Word, and finde it but an empty thing, I hear and am as carnal as before, I read and am as dark, and low as before; and therefore how can it be ſaid that hearing, and reading the Word, is a means of attaining Spirituall bleſſings?

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I Anſwer,

Anſw. Firſt, If thou findeſt to thy apprehenſion, but little benefit from hearing or reading the Word; yet thou canſt not conclude it would be better with thee, if thou didſt not reade or hear the Word, for there is no ground of hope for thee, when thou neglecteſt all means of enlivening, comforting, or of heightning the Spirit.

But ſecondly, Though to thy apprehenſion thou haſt no benefit from reading, or hearing the Word, yet remember, that the Word is compared to ſeed, *Mat.* 13. 19. and 1 *Pet.* 1. 23. Now you know that ſeed uſeth to lie hid under the clods for a time, and afterward groweth up: ſo may the ſeed of the Word ſeem to be hid in thee for a time, and yet afterward it may grow up, and bring forth fruit. The Diſciples while the Lord Jeſus was with them, often heard his word, and he plainly fore-told them of his Reſurrection, but when their Lord was crucified, though they had ſo often heard it, yet they ſeemed to be altogether ignorant of the doctrine of the Reſurrection, but afterward it was ſweet unto them when the Spirit brought it, with other things to their remembrance. In the 4. of *Iohns* Goſpel, at

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the 36, 37, 38. verſes, our Saviour tels his Diſciples, That *both he that ſoweth, and he that reapeth ſhall rejoice together, but* (ſaies he) *herein is that ſaying true, one ſoweth, and another reapeth. I have ſent you to reap that whereon ye beſtowed no labour, other men laboured and ye are entred into their labours.* Others had ſowed the ſeed of eternal life in the hearts of the people: and therefore he ſaid in the 35, verſ. That the fields were already white unto the harveſt, but the Diſciples were ſent to reap the fruit of that ſeed, that others had laboured in the ſowing of: So that one Miniſter may ſow the ſeed of life, and joy in the hearts of ſome people, and another may reap it. But the time ſhall come, that both he that ſoweth, and he that reapeth ſhall rejoice together. When the ſeed ſowne the fruit doth not by and by appear, and of this Saints have had experience, that have laine long under the hearing of the Word, frequently attending upon it, and been diligent in reading, and yet have attained to their own apprehenſions neither to faith, nor peace, nor joy, nor ſtrength, but have ſeemed to be as unbelieving, as carnal, and as fleſhly as ever, walking heavily for a long time: And that Word which hath been ſweet to others that

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at the ſame time heard it, hath been as nothing to them. That word which hath raiſed the heart, and ſtrengthened the faith, and inflamed the love of others, hath ſeemed to have no effect upon them, and thus ſome have continued weeks, months, nay years together, and if they have had any reviving, it hath been but as a morning dew; and yet at laſt when the Fathers appointed time was come, wherein he hath raiſed them up to joy, and peace in believing, and given them life, vigour and ſtrength, then hath the Spirit brought to their remembrance, the things which they heard many years before, and then have they been wonderfully overcome, and taken with it, and it hath brought forth fruit abundantly in them. Therefore Saints, you that ſay you finde little or no effect, the word hath upon you for the preſent, be not thereby diſcouraged, but goe on to reade and to hear the word ſtill, for it is a means which is often bleſſed to many.

But thirdly, Is it ſo, that it is a bleſſed thing to r ade and hear the Word, ſo as to keep it? Then it ſerves to exhort all, as to hear and reade the Word, ſo to look beyond it, in the frequent hearing and reading of it waiting for the coming in of the Spirit; for the

the bleſſing is not pronounced upon the hearers of the Word only, but ſuch as hear it, and keep it, and hear it and doe it: and then ſhalt thou hear the Word ſo as to keep it, when the Spirit comes along with it: Therefore when thou comeſt to hear the Word, doe not reſt upon the bare hearing of the Word, but expect the coming of the Spirit; and that thou maieſt thus doe, conſider that there are frequent preſidents in Scripture, That in the hearing of the Word the Spirit hath been given: as you have it, *Act.* 10.44. *While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the Word.* And in the ſecond of the *Acts* at the 41. verſe, we finde that there were three thouſand ſouls converted, at the preaching of *Peter.* And when *Philip* went down to *Samaria*, and preached the Word, there were by his preaching many converted, both men, and women, as appears *Acts* 8.12. There are ſeverall other paſſages in the *Acts* to this purpoſe. And *Gal.* 3.2. ſaith the Apoſtle, *Received you the Spirit by the workes of the Law, or by the hearing of faith?* Whereby it appears, That the Spirit was received by the hearing of the word of faith, and therfore it is that the Apoſtle cals the Miniſtery of the

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Gospel, The ministration of the Spirit, 2 *Cor.* 3.8. Therefore let all be encouraged in the hearing of the Word to wait for the Spirit, whereby they may not be forgetfull hearers, but doers of the Word, and be blessed in so doing.

Use 4. And in the last place it serves to encourage all Saints, to be frequent in reading of, and meditating upon the book of the *Revelation*; for there is a blessing particularly pronounced upon them that read, or hear, and keep the things that are written therein: therefore let none be discouraged from reading those things that are written in this book, because they are so hard to be understood, and are more darke and mysterious than most places of Scripture. It is true, they are so, but to encourage us to be frequent in reading of it, notwithstanding the mysteriousnesse of it, the holy Ghost hear pronounces a particular blessing to it, which is a speciall encouragement to incite us to the reading of it. And there is also another encouragement in these words, *For the time is at hand.* And now if we be desirous to be informed, of the things that concern the present time, then let us look diligently into the book of the *Revelation*, for this word, *The*

time

time is at hand, hath held true, and doth, and shall hold true, in all ages, and times, even until the glorious appearing of Jesus Christ, to judge the quick and the dead, when all shall appear before the judgement seat of Christ: for there hath been no age since the delivery of it, in which it might not be said, *The time is at hand*, that is, The time is come, in which some part or other of it, hath been fulfilling: for at the time when this *Revelation* was given to *John*, then was fulfilling that which is spoken concerning the seven Churches; and soon after, that which was to be done in the opening of the seals, began to be fulfilled, which is not yet fully accomplished, and about four hundred year after *Johns* time, began that to be fulfilled, which is spoken of concerning the rising of the beast, and what is revealed concerning the actions of the beast; and the pouring out of the viols upon the beast, hath been since that and now is a fulfilling, and what is spoken concerning the totall ruine of the beast, and the happy deliverance of the Saints, and the glorious state of the Church after deliverance, shall be hereafter fulfilled. So that still it might, and now, and hereafter it may be said of the prophecy of this book, *The time*

is

is at hand: therefore it concernes us to be frequently looking into it, and diligently to obſerve the things, that are written therein.

And now ſince the following Diſcourſe, is on a part of the book of the *Revelation*; let theſe two motives, which here you have to ſtirre you up to the reading of the whole book; as, that it is a bleſſed thing, and it concerns the preſent time, incite you to the reading, and the ſerious conſideration of what is herein delivered, concerning the exact accompliſhment, of ſome of the things contained in this book, which comes now to be ſpoken of.

AN

AN EXPOSITION UPON Part of the eleventh Chapter OF THE *REVELATION.*

The Exposition of the first Verse.

And there was given unto me a reed like unto a rod.

IN the 21. Chapter of this book at the 15. verse, when the holy City was put into a delivered, enlarged, raised condition, there is mention made of a golden reed wherewith it was to be measured. But here

is not a golden reed, but a reed like unto a rod, importing, that it is a chastized and afflicted, depressed, low condition into which it was at this time to be put: and that it was indeed so, appears in what follows.

And the Angel stood, saying]

This Angel, *chap.* 10. 1. is thus described: *And I saw a mighty Angel come down from heaven, cloathed with a cloud, and a rain-bow was upon his head, and his face was as it were the Sunne, and his feet as pillars of fire.* This description resembles that which is given of Jesus Christ, *chap.* 1. 15, 16. by which it appears, That this Angel here spoken of is Jesus Christ. It is indeed the Lord Jesus Christ, that doth order and dispose all things in, and concerning his Church, and all things in the world, and therefore it is, that *all power is given unto him, in heaven, and earth,* Mat. 28. He is the *King of the holy hill of Sion,* Psalm. 2. And he must *rule the Nations with a rod of iron, and break them in peeces like a Potters vessel,* and *he must raign untill he have put all his enemies under his feet.*

Rise and measure]

The Lord Jesus doth not leave his people in the hand of enemies, nor under the rod of the wicked in a careless manner, as if he did

did not care how much they were given up to the hand of the enemies: no, but they are meaſured out to affliction, and ſo far as they are meaſured out unto it ſo far ſhall they be under affliction, and no farther. So God meaſured *Job* to affliction, *All that he hath is in thy power only upon himſelf put not forth thine hand*, Job 1.12. and again, *Behold, he is in thine hand, but ſave his life.* The wicked ſhall not goe a hairs-breadth beyond the meaſure. Jeſus Chriſt hath ſuch a tender reſpect unto all his people in their ſufferings, that they ſhall have no more then need, 1 *Pet.* 1.6.

Meaſure the Temple.]

The word Temple in the old Teſtament, is uſed only for that Houſe that *Solomon* built in *Jeruſalem* unto the Lord, which was called the Temple of the Lord; it being the place wherein God was in a ſpeciall manner preſent, and wherein he would in a ſpeciall manner be worſhipped. But in the new Teſtament it is uſed, firſt, for the Church, the Saints of God, of which that Temple was a figure: for as God was in a ſpeciall manner preſent in that Temple, ſo he is in a ſpeciall manner preſent in his people. And ſo we have it, 2 *Cor.* 6.16. *For ye are the temple of the living God, as God hath ſaid, I will dwell in them,*

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and walk in them, and I will be their God, and they shall be my people. & 1 Cor. 6. 19. *What know ye not that your bodies are the Temple of the holy Ghost, which is in you, &c.* and thus the word Temple in the new Testament is used for the Saints, as the Temple was a figure of them, as they have a speciall presence of God in them. Which is likewise spoken of *Isay. 66. 1, 2, Thus saith the Lord, the Heaven is my Thron, and the Earth is my foot-stool: where is the house that ye build unto me, and were is the place of my rest, for all these things hath my hand made, and all these things have been saith the Lord, but to this man will I look, even unto him that is poor, and of a contrite spirit, and that trembleth at my word.* So that he that is of a poor, and of a contrite spirit, and trembleth at the word of God, shall be the house, the Temple of God. As we have it also *Isay.* 57. 15.

But secondly, The word Temple in the new Testament, as it is used for those in whom there is a speciall presence of God; so it is used to signify that means by which knowledge, and instruction is given out: as the Temple of old was the place where people were to receive instruction and knowledge. And in this sense it is used, *Rev.* 21. 22. *And I saw no Temple therein, for the Lord*

God

God Almighty, and the Lamb are the Temple of it. This is spoken of the new Jerusalem, of that glorious state the Church shall be in, when they shall be all taught of God, from the greatest to the least.

Now the word Temple heer in the Text, doth signify these.

Eirst, It signifies the Saints of God, as they are they in whom God in a speciall manner dwels. And

Secondly, It signifies the Ordinances, and means whereby knowledge is dispensed, and instruction is received: for it is the Saints that are as lights in the World, and they both instuct the ignorant, and edify one another, especially when they are congregated, assembled together to worship God, according to his own will, and to propheſy to edify one another.

The Temple of God and the Alter, and them that worship therein.] It clearly appears in these words, that the word Temple heer, includes the Saints, both as they are an habitation of God through the spirit; and so are his Temple, and as they are being assembled together, the means of instruction and increasing knowledge, and doe worship God aright: For least the word Temple should

not be full enough to expresse this, it is added, *And the Altar* (which in the Temple was the place where they worshipped God) *and them that worship therein.* Not only the place of worship, but the worshippers. So that this takes in all Saints, as they are a Temple, as their assemblies are the place wherein God is worshipped, and instruction is given, and received; and as they are worshippers as Saints worshipping God, and possessing God.

Verse 2.

But the Court that is without the Temple]

The Court is said to be without the Temple: as of old the Court was without the Temple, and was a more common place, not so holy as any part of the Temple was; so that the Court heer being without the Temple, it is some outside thing, it is no part of the Temple. Now it being apparent that Saints onely are the Temple of God, this Court heer mentioned, though it seem to be neer the Temple, yet is not the Temple, is none of the Saints, but some outside professors, that seem to the outward eye to

be

be near to Saints : as the Court was near to the Temple, yet they are not of that holy place, they are but an outſide, they are without the Temple.

But the Court that is without the Temple leave out, or caſt out, and meaſure it not] Though Jeſus Chriſt have a tender care of his Saints under affliction, and they are meaſured out to the chaſtiſement appointed to them; yet hath he no ſuch reſpect unto ſuch as are not his. Though they are profeſſors. Though they ſeem to be near the Temple, yet if they be not the Temple, though they do profeſſe him, yet if they do not poſſeſſe him as the Temple doth, they muſt be left out, caſt out of the care of Jeſus Chriſt.

But the Court that is without the Temple caſt out and meaſure it not (Jeſus Chriſt will not own that as his, and therefore it muſt not be meaſured) *For it*]

It was the Temple and the Altar, and them that worſhipped therin, that was meaſured out to chaſtiſement: So then it was it that was to be given unto the Gentiles by meaſure; ſo that this word (*for it*) may be read thus (for the Temple) *Is given unto the Gentiles*] The word Gentiles in the old Teſtament, when the Temple was in its

glory, was uſed to expreſſe ſuch as were not of the Church of God; for the Iſraelites only were accounted the Church: & all others were looked upon as ſtrangers to it, ſuch as were a far off : as ſuch as were enemies to the Temple, and would have the Temple ruined and laid waſt. But note, though the difference between Jewes and Gentiles ſince the daies of the Goſpel be taken away, and the Gentiles, as well as the Jewes may now be of the Church of God, if they be built upon the Lord Jeſus; yet the word Gentiles is heer uſed to expreſſe thoſe that were not of the Church, nor of the Temple ; but would have the Temple ruined. And as the Babylonians of old had the Temple for a while given unto them : So now Jeſus Chriſt gives his ſpirituall Temple, into the hands of theſe Gentiles the myſticall Babylonians for a while.

And the holy City] This title, *the holy City*, we finde in Scripture, is firſt given unto the City of Jeruſalem, the City wherein the materiall Temple was ſcituate, as appears *Matth.* 37.3. where it is ſaid at the death of our Saviour, *That the graves were opened, and many bodies of the Saints which ſlept aroſe, and came out of the graves after his reſurrection, and*

went

went into the holy City, and appeared unto many. Which City it is evident was the City of *Jeruſalem.* And indeed *Jeruſalem* was then accounted a City more holy then others; becauſe it was the place wherein men ought in a more eſpeciall manner to worſhip God. And therefore ſaies the woman of *Samaria, Ye ſay in Jeruſalem is the place where men ought to worſhip*; And our Saviour doth not contradict this, (for indeed it is out of all contradiction) that *Jeruſalem* had been the place where men ought to worſhip, for God had placed his name there, and there he would be worſhiped; becauſe the Temple was there wherein was his ſpeciall preſence. So that in this reſpect, *Jeruſalem* was once a more holy City then others.

But when the cauſe was taken away the effect ceaſed, when *Jeruſalem* ceaſed to be the place where men were enjoined to worſhip God, and God had removed his ſpecial preſence from the Temple; then *Jeruſalem* was no more holy then another place.

And becauſe that *Jeruſalem* was to ceaſe to be the place of worſhip, and the holy place; therefore it is that our Saviour, *John* 4. 21, 23. ſaith, *The hour commeth when ye ſhall neither in the mountain of Samaria, nor yet at Jeruſalem worſhip*

worſhip the Father; but the true worſhippers ſhall worſhip the Father in Spirit, and in truth: for the Father ſeeketh ſuch to worſhip him. As if he had ſaid, *Jeruſalem* ſhall not be the place of worſhip, men ſhall not worſhip God there, for if men doe perform *Jeruſalem* worſhip, that is, worſhip with that worſhip that hath reſpect to an outward place, it ſhal be accounted as no worſhip, no, men ſhall not worſhip in *Jeruſalem*, but ſuch as worſhip the Father muſt worſhip him with an inward, Spiritual worſhip, and in truth, that is, in the Son, *in the Spirit, and in the Son*, and ſuch the Father ſeeks to worſhip him, ſuch he is now a ſeeking out, both of *Jews* and *Gentiles*; and ſuch worſhip is moſt pleaſing unto him. So that *Jeruſalem* had once the title of *the holy City*. It was once the place wherein God was worſhipped, but it is now ceaſed to be ſo.

But ſecondly, This title, *The holy City*, is given in Scripture unto that City, of which that *Jeruſalem* of old was a figure, and that is, the Saints, and people of God, who are all citizens of *the holy City*. And therefore *Paul* writing to the Saints at *Epheſus*, ſaith he, *Epheſ.* 2. 19. *Ye are no more ſtrangers, and forreigners; but fellow citizens with the Saints, and*

nd of the houshold of God. And that *Jerusalem* of old was a figure of this *Holy City*, appears *Hebr.* 12.22. and *Gal.* 4.26. where the Saints are called by the name of *Jerusalem*, only they are differenced from the material *Jerusalem*, in that they are called, *The heavenly Jerusalem*, and *Jerusalem which is above.* Now that this *Heavenly Jerusalem*, which is compacted of Saints, and Sanctified ones, and therefore must needs be a *Holy City.* I say that this Spirituall *Jerusalem* hath this title, *The holy City*, given to it doth appear, *Revel.* 21. 2. *And I John saw the holy City, new Jerusalem comming down from God out of Heaven, prepared as a bride adorned for her husband.* Who is the spouse, the bride that is adorned for her husband Jesus Christ, but his Saints? They then are the new and heavenly *Jerusalem*, they are *the holy City.*

And the holy City shall they (that is the Gentiles fore-spoken of) *tread under foot*]

To be troden under foot by an enemy, is the highest kinde of insultation of an enemy over a people that possibly can be: for what greater contempt, and scorn, and envy can an enemy expresse, then by treading, a person or a people, under feet? And yet this is the condition, the Church was put into,

into, which is spoken of in the prophesie of *Isaiah*, Chap. 51. 23. where it was said that those enemies, that afflicted the Saints, *Said to their Souls bow down, that we may goe over, and their bodies was laid as the ground, and as the streets to them that went over.* And this is the condition which the holy City, the Temple of God, his precious Saints are here also appointed unto, even to be trod under foot, to be depressed, and greatly persecuted, to be bowed down under the feet of their enemies, to be made as the ground, and as the street to them to goe over.

Querie. But now, before I proceed any further, the Querie will be, What those *Gentiles* are in particular, to whom the Temple, and the holy City was to be given, and by whom they were to be trodden under foot? For as *Jerusalem*, and the Temple of old were given to the *Babylonians* in particular: so the question is now, Who the particular enemies are to whom the Temple, and the holy City now are delivered? For though the holy City hath many enemies, yet she is not given to them all.

Answ. I Answer, Though in this Chapter there be no other description of them,

but

but only this, *the Gentiles*: yet we have a large description of them, in three severall Chapters of this prophesie: which descriptions as they lie, I shall here insert.

The first is, *Rev.* 12. 3. 4. *And there appeared another wonder in Heaven, and behold a great red Dragon having seaven heads, and ten horns, and seven Crowns upon his heads, and his tail drew a third part of the Stars of Heaven, and did cast them to the earth.*

The second place in which the enemies of the Saints, (to whom they are given for a while) are described is, *Rev.* 13. 1, 2, 3, 4, 5, 6, 7, 8. verses, which is as followes. *And I stood upon the sand of the Sea, and saw a Beast rise up out of the Sea, having seven heads and ten horns, and upon his horns ten Crowns, and upon his head the name of blasphemy. And the Beast which I saw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion, and the Dragon gave him his power, and seat, and great authority. And I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the Beast, and they worshipped the Dragon which gave power unto the Beast, and they worshipped the Beast saying, Who is like unto the Beast? Who is able to make war with him? And there was given*

unto

unto him a mouth ſpeaking great things, and blaſphemies, and power was given unto him to continue fourty, and two months. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwelt in heaven. And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds and tongues, and nations, and all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſtain from the foundation of the world.

The third place where the enemies of the Temple, and the holy City, *viz.* The Saints are deſcribed, is *Rev.* 17. 3, 4, 5, 6. as it followeth.

And I ſaw a woman ſit upon a ſcarlet coloured Beaſt, full of names of blaſphemy, having ſeven heads, and ten horns, and the woman was arraied in purple, and ſcarlet colour, and decked with gold, and precious ſtone, and pearls, having a golden cup in her hand, full of abominations and filthineſſe of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. *And I ſaw the woman drunken with the blood of the Saints, and with the blood of the Mar-*

Martyrs of Jeſus: and when I ſaw her I wondred with great admiration.

Thus now the enemies of the Church, the Temple or holy City, which in the text in hand are only deſcribed by this word (*the Gentiles*) in theſe paſſages are more largely characterized.

But theſe expreſſions uſed in theſe deſcriptions of theſe enemies, being for the moſt part very myſterious: we have theſe myſteries opened, and unveiled in the 17. Chap. from the 7, verſ. to the end of the Chapter, as it followes.

And the Angel ſaid unto me wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the Beaſt that carrieth her which hath the ſeven heads, and ten horns. The Beaſt that thou ſaweſt was, and is not, and ſhall aſcend out of the bottomleſſe pit, and goe into perdition; and they that dwell on the earth ſhall wonder, whoſe names were not written in the book of life, from the foundation of the World, when they behold the Beaſt that was, and is not, and yet is. And here is the minde which hath wiſdome: The ſeven heads are ſeven mountains, on which the woman ſitteth, and there are ſeven Kings, five are fallen, and one is, and the other is not yet come: and when he commeth, he muſt continue a ſhort ſpace. And the Beaſt that was

and

and is not even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest, are ten Kings which have received no Kindome as yet; but receive power as Kings one hour with the Beast. These have one minde, and shall give their power and strength unto the Beast. These shall make warre with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him, are called, and chosen, and faithfull. And he saith unto me, the waters which thou sawest, where the Whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, for God hath put in their hearts to fulfill his will, and to agree, and give their Kingdom unto the Beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great City which reigneth over the Kings of the Earth.

In these words, we have the mysterie opened of what is delivered in the 12, 13, and 17. Chapters, concerning the Beast, and the Woman, and the Heads, and the Horns, and the many waters: which are all mysterious expressions, and hard to be understood, (as those were, *Dan.* 7. from the 1, to the 9, ver. un-

untill the interpretation was given to *Daniel* at the 16, verſe and ſo on) but the Angel having in this 17, Chap. opened theſe myſteries, now the meaning of them is more apparent: So that,

Firſt, If it be queried, What is the Beaſt?

We have it anſwered, verſe 8. in theſe words, *The Beaſt that thou ſaweſt was, and is not; and ſhall aſcend out of the bottomleſſe pit, and go into perdition.* Now by comparing this with ſome paſſages in the 12, and 13. Chapters, we ſhall plainly ſee what the Beaſt is. In the 11. Chap. at the 9, verſe, the Dragon there mentioned, is ſaid to be, *That old ſerpent called the Devill, and Satan which deceiveth the whole world.* And in the 13. Chap. at the 1, and 2. verſes, it is ſaid, That *a Beaſt did riſe up out of the Sea, having ſeven heads, and ten horns, and upon his horns ten Crowns, and upon his heads the names of blaſphemy: and the Beaſt was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion; and the Dragon gave him his power, and his ſeat, and great authority.*

So then; The Beaſt that hath ſeven heads, and ten horns, and is like unto a Leopard, &c. is ſome wicked one in whom the devil

raigns; who hath power, and a seat, and great authority in the earth: which power, and seat, and great authority, was given unto him of the devil. And though that wicked one, that hath that deviliſh power, and authority, be diſtinct from the devil; (as he that receives is diſtinct from him that gives:) yet they are ſo one, as the devill is ſaid to be in the Beaſt: for what the Beaſt is ſaid to doe, the devill is ſaid to doe: for in the 13. Chapter, at the 7, verſ. it is the Beaſt that is ſaid *to make war with Saints*: but in the 12. Chapter, at the 17, verſe, the devill is ſaid to doe it. And again, they are ſo one, as the Beaſt is ſaid to be the devill; and therefore when the Angel comes to declare what the Beaſt is, in the fore-mentioned place, ſaies he, *The Beaſt ſhall aſcend out of the bottomleſſe pit*. It is not ſaid he ſhall receive his authority from him that aſcends out of the bottomleſſe pit, (though that be the meaning of it, as before appears:) but *He ſhall aſcend out of the bottomleſſe pit*; to ſhew the oneneſſe of the devil, and the Beaſt. Thus the myſterie of the Beaſt is unfolded; and it appears, that the Beaſt is a wicked one, that hath a deviliſh power, and authority, and is one with the devil.

This

This is he of whom it is ſaid, *All the world wondered after the Beaſt; and worſhipped the Dragon that gave power unto the Beaſt; and worſhipped the Beaſt ſaying, Who is like unto the Beaſt? Who is able to make warre with him?* And of whom it was ſaid, That *there was given unto him a mouth ſpeaking great things, and blaſphemies; and power was given unto him to continue fourty and two months, &c.* As you have it pages 46, and 47.

But ſecondly, If it be queried, What that Woman is, that is ſaid Chapter 17. 3. to ſit upon this Beaſt?

We have an Anſwer to this, in the 18, verſe of this 17. Chapter, in theſe words: *And the Woman which thou ſaweſt, is that great City which raigneth over the Kings of the earth.* Now what that great City was, that did then raign over the Kings of the earth; though it were not ſo apparent in ſeverall other hiſtories as it is; yet the Scriptures could ſufficiently inform us: for it informs us, that *Tribute was paid to Cæſar; Matth. 22. 17.* And that becauſe *Cæſar* was he that raigned over the kings of the earth, the *Jews* ſaid to *Pilate, If thou let this man go, thou art not Cæſars friend.* And that *Paul* appealed to *Cæſar*, as being the higheſt authority that then was: as

appears, *Acts* 25. 10, 11. Now the place where *Cæſars* royall ſeat was then, was the City of *Rome*, as appears in that *Paul* was ſent thither. So that *Rome* was *the City that then raigned over the Kings of the earth.* And therefore it was that it was accounted ſuch a priviledge to be a *Roman*, *Acts* 22.25,26.

Now ſince it is clear in Scripture; (and all hiſtories do acknowledge it,) that *Rome* was the great City that raigned over the Kings of the earth; Then it appears, That *Rome* is that Woman that is ſaid to ſit upon the Beaſt. Now this being apparent, it doth appear the more clearly what the Beaſt is.

It was clear before, That the Beaſt was a wicked one in whom the Devill raigned, that had received power, and a ſeat, and great Authority from the Devil: but it did not ſo clearly appear who that wicked one in particular is. But here it appears, that it is particularly he upon whom the City of *Rome* ſitteth: he that ſupports it.

Now it is apparent that it is that wicked one the Pope, that is the ſupport of the curſed City. He it is that bears her up in her pompe, and pride, and filthy abominable, Sodomiticall practiſes. He is the Beaſt upon which that great Whore ſitteth. And the

City

City of *Rome* hath been, and to this day is ſuch a fountain of filthineſſe, and whoredoms, and all curſed abominations: as this name appears ſo perſpicuouſly in her forehead, as he that runs may reade it, MYSTERIE, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And it is apparent, that *She is drunken with the blood of Saints, and the blood of the Martyrs of Jeſus.*

But thirdly, If the Queſtion be, What the ſeven heads of the Beaſt are?

The Angel gives an anſwer to that, at the 9, verſe of the 17. Chapter. *The ſeven heads are ſeven mountains upon which the Woman ſitteth.* The Woman being the City of *Rome*; the ſeven heads of the Beaſt, are ſaid to be the ſeven mountains upon which that City is built. And with this Hiſtorians agree, that the City of *Rome* was founded upon ſeven mountains. Now theſe may properly be ſaid to be the ſeven heads of the Beaſt; as the ten Kings may be ſaid to be his ten horns: as will appear by and by.

Fourthly, If it ſhould be enquired, What the ten horns are, mentioned Chap. 12. 3. and 13. 1. & 17. 3?

The Angel anſwers that in the 12, verſe of the ſeventeen Chapter, in theſe words: *And the ten horns which thou ſaweſt are ten Kings, which have received no Kingdome as yet, but receive power as kings one hour with the Beaſt. Theſe have one minde, and ſhall give their power, and ſtrength unto the Beaſt; theſe ſhall make war with the Lamb, &c.* In theſe words the Angel unveils this alſo, and tels us, that thoſe which are myſteriouſly expreſt by the ten horns of the Beaſt, are the ten Kings, which did give up their power, and ſtrength unto the Beaſt with one conſent, & one mind, and thus it came to paſſe: for when the devil gave the Pope that power, and authority, whereby the Emperor of *Rome* was ſubjected to him, then the ten Kingdomes that were under *Rome*, did likewiſe willingly give up their power to him alſo; and were ſubjected to the Beaſt, and as he, ſo they alſo made warre with the Lamb the Lord Jeſus in his Saints: and ſo became the ten horns of the Beaſt, by which he became the more dreadfull, and terrible: for he had not been ſo dreadful, if he had but only had the ſtrength of his ſeven heads, of that great City that is ſeated upon ſeven hils: but having theſe ten horns alſo, theſe ten Kingdoms he was become very terrible.

But

But fifthly, If it ſhould be queried, What the many waters are upon which the Woman ſitteth, mentioned Chap. 17. 1. & 13. 1?

The Angel anſwers that alſo, in the 15. verſe of the 17. Chapter, in theſe words: *The waters which thou ſaweſt where the Whore ſitteth, are peoples, and multitudes, and nations, and tongues.* So that this is not left in the myſterie neither; but the Angel plainly declares, That by the waters is meant the peoples, and nations, and multitudes, and tongues. And the Whore is ſaid to ſit upon them; becauſe they have willingly ſubjected themſelves unto her, to be as it were vaſſals to her.

Now by this time it appears from theſe 12, 13, and 17. Chapters, what thoſe Gentiles (mentioned in the text, to whom the Temple, and the holy City was given,) are in particular: for it appears that as though the Church of old had many enemies, yet they were particularly given to the *Babyloninans*, the *Chaldeans*: So now, the Church is particularly given to be trodden under foot of myſticall *Babylon*, *Rome*, and of that wicked one the Pope, that hath received from the devil, his power, and his ſeat, and great authority.

Now that these particular enemies did as the text declares, *Tread the holy City under foot*, appears also in these following passages:

Rev. 12. 13, 14, 15. *The Dragon persecuted the Woman, which brought forth a man-childe: and to the Woman were given two wings of a great Eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent; and the serpent cast out of his mouth water as a flood after the Woman, that he might cause her to be carried away of the flood.* That by the Dragon here mentioned, is meant the Pope who is one with him, appears page 49. 50.

Now he is here said to persecute the Woman, (the Church) that is cloathed with the Sun, and the Moon under her feet. And this wicked one persecutes the Church, as she is thereby driven into the wilderness: that is, into a desolate, bewildred, barren, and sad condition; and that, so long as the Beast remains: (for that's the meaning of a time, times, and half a time, as will appear in what follows,) as if it were not possible for the Church to be in any other then a wilderness condition, untill the ruine of the Beast, and the fall of *Babylon* were come. And when he had driven the Church into that de-

deſolate wilderneſſe condition, he was not therewith ſatisfied, but caſt out water as a flood after her, that he might cauſe her to be carried away with the flood. And hath it not been even thus? Did not that ſcarlet coloured Beaſt ſo perſecute the holy City, all the Saints of God ever ſince his firſt riſe, as that they have been in a deſolate, ſad, wilderneſſe condition ever ſince? And yet is he not ſo ſatisfied, but is ſending out of his floods of malice, and fury after the Saints; and would ſwallow them all up if it were poſſible.

Again, Chapter 12. 17. he is ſaid, *To be wroth with the Woman, and to make war with the remnant of her ſeed, which keep the Commandments of God, and have the teſtimony of Jeſus Chriſt.* And Chap. 13. 6, 7. *And the Beaſt opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwelt in heaven; and it was given unto him to make war with the Saints, and to overcome them.* And hath not that Beaſt, the Pope punctually done as is here ſpoken of him, in opening his mouth in blaſphemy againſt God, to blaſpheme his name and his Saints? Hath he not ſaid himſelf was the head of the Church, and that he could forgive ſins, with many other blaſ-

phemies

phemies? And hath not he made war with the Saints, which kept the Commandments of God, and the teſtimony of Jeſus Chriſt? Have not they been the only ones with whom he hath made war? The moſt vileſt, and moſt abominable perſons were moſt nouriſhed by that curſed Beaſt; and the moſt precious Saints have been moſt hated, and hath he not alſo overcome them? For, for this twelve hundred years he hath ſo overcome them, as they never had power to riſe up againſt him untill of late. Again, Chap. 17. 6. the great Whore is ſaid *to be drunke with the blood of Saints, and with the blood of the Martyrs of Jeſus.* And Chap. 18. 24. It is again ſaid of *Babylon*, the City of *Rome*, the great Whore, *That in her was found the blood of Prophets, and of Saints, and of all that were ſlain upon the earth.* And moſt evident it is, That *Rome* hath not only made others drunken with the cup of her abominations, and filthineſſe of her fornications; but is her ſelf drunken with the blood of the Saints, and the blood of the Martyrs of Jeſus, which ſhe hath taken in greedily, and eagerly, and in her it will be found, when with violence ſhe ſhall be thrown down, and become the habitation of devils, and the hold of every

foul

foul ſpirit, and a cage of every unclean and hurtfull Bird. Thus by this time it appears by whom, and how the holy City hath been troden under foot.

And the holy City ſhall they tread under foot, fourty and two moneths.]

It being apparent, what the enemies of the Church are, and that they have troden the Temple, and holy City under foot. The next thing to be cleared, is the time how long thoſe enemies of the Church were to tread her under foot. And that is heer ſaid to be fourty and two moneths. Now what the meaning of this is, will more clearly appear, by comparing it with four other paſſages in the prophecy of this Book. One is *Chap.* 12.6. *And the woman fled into the wilderneſſe, where ſhe had a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore daies.* A ſecond, Chap. 12. 14. *And to the woman were given two wings of a great Eagle, that ſhe might flee into the wilderneſs: into her place; where ſhe is nouriſhed, for a time, and times, and halfe a time, from the face of the Serpent.* A third, is Chap. 11.3. *And I will give power unto my two Witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore daies, cloathed in ſackcloth.* A fourth, is Chap.

13.

13.5. *And there was given unto the Beast, a mouth speaking great things, and blasphemies; and power was given unto him to continue fourty and two months. & it was given unto him to make war, &c.*

Now the text speaks of the afflicted condition of the Church, under the expression of being trod under foot: and the first of these passages speaks of the afflicted condition of the Church, under the expression of flying into the wilderneſſe; becauſe of the perſecution of her enemies. The ſecond of theſe paſſages, ſpeaks likewiſe of the afflicted condition of the Church, under the ſame expreſſion as the former, of fleeing into the wilderneſſe. The third of theſe expreſſions, ſpeakes of the afflicted condition of the Church, under the expreſſion of being cloathed in ſack-cloath. and the 4. ſpeaks of the afflicted condition of the Chuch, under the expreſſion of the Beaſts making war with the Saints and overcoming them, and they all ſpeaking the ſame thing: the affliction of the Church, do alſo ſpeak of the ſame time of the continuance of that affliction, with this in the Text. Now in the Text, that time is expreſſed under the expreſſion of fourty and two moneths. And

In the firſt of { A thouſand two hundred and threeſcore daies. In

In the ſecond of { A time, and times, and half a time.

In the third of { A thouſand two hundred and threeſcore daies.

In the fourth of { Fourtie and two moneths.

Now that theſe agree in one, appears thus.

In fourty and two moneths, accounting thirty daies to a moneth, there is juſt a thouſand two hundred and threeſcore daies: ſo that fourty and two moneths, and a thouſand two hundred and threeſcore daies, agree in one. Again in three years and a half, we have juſt fourty and two months, accounting twelve moneths to a year: So that a time, times, and half a time, that is, one year, two years, and half a year, which is three years and a half, agrees with fourty and two moneths. And with a thouſand two hundred and threeſcore daies. So that the time the Church was to continue under affliction, to be troden under foot, was a thouſand two hundred & threeſcore daies.

Now as the Prophet *Ezekiel* was to account a day for a year (*Eze.* 4,5,6.) ſo this one thouſand two hundred and threeſcore daies, is to be accounted a thouſand two hundred and threeſcore years.

So

So then whereas in the Text it is ſaid, that the Church ſhould be troden under foot fourty and two moneths by the Gentiles; that is particularly, by that wicked one the Pope, and his adherents, the myſticall Babylonians: the meaning of that fourty two moneths is, *A thouſand two hundred and threeſcore years.* And it muſt of neceſſity be acknowledged to be ſo; for the Beaſt hath troden the holy City under foot, for above twelve hundred years already.

Verſe. 3.

And I will give power unto my two Witneſſes, and they ſhall propheſie a thouſand two hundred, and threeſcore daies cloathed in ſackcloth.]

That this word (*My two Witneſſes*) cannot be confined onely to two men, that ſhould be the Witneſſes of Chriſt Jeſus; is moſt apparent: becauſe they are ſaid to continue ſo long, as the holy City was to be troden under foot of the Beaſt; which is a thouſand two hundred and threeſcore years. Now twelve hundred years, is a terme of time which no man ever lived when men lived longeſt: much leſſe ſince the flood, therefore

ſince the two Witneſſes are ſaid to continue twelve hundred and ſixty years; they cannot be confined onely unto two men, but do include all the Saints, that have been Witneſſes of the truths of Jeſus Chriſt, ever ſince the Beaſt began to perſecute the Church: for Jeſus Chriſt during all that time, did never leave himſelf without witneſſes, though for the moſt part of that time, the number of them were very ſmall, in compariſon of the falſe prophets of the Beaſt: which may be the reaſon, why they are here expreſt by the ſmalleſt of numbers, the number two. But I ſay, Jeſus Chriſt hath never left himſelf without Witneſſes; but hath had ſome at all times, that have been witneſſes of his truths, in oppoſition to the Beaſt. And thoſe are they, that are here in the text ſaid to propheſie, a thouſand two hundred, and ſixty daies. Now as this text holds forth, That Jeſus Chriſt hath had Witneſſes, during all the raign of the Beaſt, and the perſecuted condition of the Church: ſo other paſſages in this propheſie confirm it, as Chap. 8. 9. *I ſaw under the Altar, the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held.* Theſe were ſome that had witneſſed, and teſtified the truths of Chriſt againſt

againſt the Beaſt, and ſealed their teſtimony with their bloud; for they were ſlain for the Word of God, and for the teſtimony which they held. And to ſhew that theſe were not all that witneſſed the truths of Chriſt, but that Jeſus Chriſt had continually ſome that were his Witneſſes, which the beaſt ſhould continually be ſlaying; it is ſaid in the 11. verſe of that Chap. *That they ſhould reſt yet for a little ſeaſon, untill their fellow ſervants alſo, and their brethren that ſhould be killed as they were, ſhould be fulfilled.* So that Chriſt had a further number of Witneſſes, which were alſo to honour him, by laying down their lives for his truth. And Chap. 12.11. The Witneſſes of Chriſt, are again mentioned, for it is ſaid, *That the Dragon did make war, with them which kept the commandments of God, and have the teſtimony of Jeſus Chriſt.* And verſe 12. they are ſaid, *To overcome the devil, by the bloud of the Lamb,* (by which all Saints do overcome him) *and by the word of their teſtimony: for they loved not their lives unto the death.* Here it appears that the Saints did ſo witneſſe the truths of Chriſt; as they counted not their lives dear unto them, but laid them down to ſeale the truth which they held, which was a means of convincing many

many of the truth, and thereby they were overcomers of the Beaſt. And *chap.* 18.24. when *Babylon* came to be throwne downe, it is ſaid, That in her was found the bloud of Prophets, and of all that were ſlain upon the earth: whereby it appears, That during all the raign of the Beaſt, he hath been ſlaying the Prophets, Witneſſes, and Saints of Jeſus Chriſt.

Thus by theſe ſeverall paſſages it is evident, That Chriſt hath had his Witneſſes during all the raign of the Beaſt; and it is apparent that this word, *My two Witneſſes* includes all thoſe Witneſſes of Chriſt, that have been during all the raign of the Beaſt: for they have been ſaid to propheſie a thouſand two hundred and threeſcore years.

Object. But how could all the Witneſſes of Chriſt, be ſaid to propheſie?

I anſwer, Every Saint in a ſence, may be ſaid to be a Prophet. For they are Prophets to whom God diſcovers his ſecrets: and there is no true Saints, but the ſecrets of God are diſcovered to them, *Pſal.* 15.14. *The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant.* The truth is, it is the diſcoveries of God, and of Jeſus Chriſt, and of hidden truths that maketh Saints. If

the Lord did not reveal his secrets unto poor souls, it would not be possible for them to be Saints. Now then as soon as the soul is made a Saint, it is made a Prophet: for when the Lord hath revealed himself unto the soul and discovered his secrets to it, made it to see the wonderfull things of his law, and caused it to rejoyce in the sweet discoveries of his grace, the soul cannot choose but declare them to others. Yea the word is as a fire in its bosome, and it cannot hold it in, according to that rule, *When thou art converted strengthen thy brethren.* This is ever the sweet temper of a real Saint, he cannot but give vent to the bublings of Christ upon his heart: and that in opposing gain-sayers, contending earnestly for the faith, and in the edifying, exhorting, and comforting of other Saints.

Now that this is prophecying, is most evident in these Scriptures, 1 *Cor.* 14. 3. *He that propheseth, speaketh unto men to edification, and exhortation, and comfort.* Now this all Saints in some measure or other can do, and sometimes doth; though some Saints can doe it farre more excellently then others, yet he that speaketh to edification, exhortation and consolation, though with much weakneſſe,

neſſe, doth as truly propheſie as he that hath greateſt abilities. Another Scripture is *Act.* 15.32. *And Judas and Silas being prophets alſo themſelves, exhorted the brethren with many words, and confirmed them.* Here it is evident, That to ſpeak the word of exhortation, and information, to the confirming of Saints in the truth, is to propheſie: for *Judas* and *Silas* are ſaid to exhort and confirm the Saints, as they were Prophets. Another paſſage to this purpoſe is *Revel.* 19.10. *For the teſtimony of Jeſus is the ſpirit of propheſie.* This paſſage gives a moſt clear anſwer to the queſtion, What is it to propheſie? The Angel had ſaid, *Chap.* 18.24. *That in Babylon was found the bloud of Prophets, and of Saints.* Now here he makes it to appear, what the Prophets were that *Rome* had ſlain; namely, they were they that had the teſtimony of *Jeſus*; for (ſaith he) *The teſtimony of Jeſus is the ſpirit of propheſie.* So that all Saints that have the teſtimony of Jeſus, have the ſpirit of propheſie: and ſo all that were ſlain for the teſtimony of Jeſus, were they that did propheſie in ſackcloth.

I will give power *unto my two Witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore daies clothed in ſackcloth.*]

Jesus Christ having in the former verse, declared that the holy City should be troden under foot, which is the afflicted condition of the Church, he doth here declare, what supplies they should have in that condition: in that he saies that he would give unto them this gift, that they should prophesie. Though they are to be destitute of outward comforts and outward liberties by the enemies persecuting of them, yet they are to have inward comforts: the Lord will reveal his secrets to them, which shall exceed all outward comforts; they shall have the testimony of Jesus, which is the spirit of prophesie.

I will give unto my two Witnesses, and they shall prophesie a thousand two hundred and threescore daies.]

That this one thousand two hundred and threescore daies, is a thousand two hundred and threescore years, appears in pag. 59, 60, &c. Where it is evident, that it is the same term of time with that in the former verse, and with that in former passages of this book; and that the meaning of them all, is a thousand two hundred and threescore years, there appears.

Cloathed

Cloathed in sackcloth]

While the Church was in the materiall *Babylon*, they were in a sad and mourning posture; for they wept and hung their harps on willows, and could not sing the songs of *Sion*: So the Church now being in mysticall *Babylon*, and insulted over by their enemies, God having for a time given them to be troden under foot by them, they are in mourning, sad and sable garments; *clothed in sackcloth*: though they inwardly enjoy the discoveries of the bosome secrets of the Father, the comforts of the Spirit, though they have the Spirit of prophesie: yet they prophesie in sackcloth, their out-side, their cloathing is sackcloth, to the outward eye they are in a sad posture: and they cannot be otherwise, while they are under the power and tyrany of *Babylon*.

Verse 4.

These are the two Olive-trees]

These, that is, these two Witnesses, are the two Olive-trees. In that they are said to be (the) two Olive-trees, it implies it hath reference unto some passage of Scripture,

wherein there is a former mention of them. Now the place where they are mentioned, is *Zech.* 4. ſo that *Zechariah* doth propheſie of theſe two Witneſſes, under the expreſſion of two Olive-trees; and therefore the holy Ghoſt mentioning the Witneſſes here, declares, that theſe are they that are elſewhere called the two Olive-trees. Now in that place, *Zech.* 4.4. we finde that the Prophet doth ask the Angel, What theſe be? And then the Angel makes this anſwer, *This is the word of the Lord unto Zerubbabel, ſaying; not by might, nor by power, but by my ſpirit, ſaith the Lord of hoſts: Who art thou, ô great mountain? Before Zerubbabel thou ſhalt become a plain, and he ſhall bring forth the head ſtone thereof with ſhoutings, crying, Grace, Grace unto it.* Now this is ſomewhat a myſterious anſwer; but thus much appears in it: That though the Saints ſeem to be little in the eyes of men, and their enemy (whether it be the materiall *Babylon*, or the myſtical *Babylon*) ſeem to be a great mountain, as if it were impoſſible for the Saints to remove their mountainous enemy: yet they ſhall be removed out of their way, the great mountain ſhall become a plain before them; and thoſe Saints that ſeem to be little, but as an handfull to a mountain, they ſhall when the great

great mountain is become a plain; again become a glorious Temple, and when it ſhal be thus, there ſhall be ſhoutings, crying, Grace, Grace unto it. And this appears to be ſpoken of the two Witneſſes in the Text; for they have ſeemed to be ſmall and little, and their enemy a great mountain: but undoubtedly this mountain ſhall become a plain before them, and they ſhall again become a glorious Temple, a mountain of holineſſe, the praiſe of the whole earth. But the Prophet at the 12 verſe, is ſaid again to ask the Angel, What the Olive-branches are? and receives this further anſwer: *Theſe be the two anointed ones, that ſtand by the Lord of the whole earth:* here is another deſcription of them, in which it is moſt evident, that by the two Olive-trees is meant the Saints, Servants and Witneſſes of Jeſus Chriſt; for this is a plain character of Saints; for firſt, Saints are anointed ones, and are ſaid to be anointed, 2 *Cor.* 1.21. and are ſaid to have received an *unction from the holy One*, 1 *Joh.* 2.20. Again ſecondly, as Saints are anointed ones, ſo it is they only that can come into the preſence of God; it is they only that can enter into the Holy of Holies, by the new and living way, which Jeſus Chriſt hath made for them.

Now by this time it is clear, That by the two Olive-trees, is meant all Saints: for they are anointed ones, and they ſtand in the preſence of God; they then are the two Olive-trees, which have propheſied, cloathed in ſackcloth, and though they have been but as a handfull, compared with that great mountain the Beaſt, ſo that they could not prevail by might, nor by power, yet by that unction, by that anointing, that Spirit that is upon them they ſhall prevail.

Theſe are the two Olive-trees, and the two Candleſticks.]

Theſe Witneſſes are alſo ſaid to be candleſticks, becauſe all Saints as they are anointed ones, ſo they are the light of the world, *Mat.* 5. 14. they are light in the Lord, and they ſhine as lights amidſt a crooked and perverſe generation.

Theſe are the two Olive-trees, and the two Candleſticks, ſtanding before the God of the earth.]

The wicked (ſaith the Pſalmiſt) *ſhall not ſtand in thy preſence, neither ſhall evil dwell with thee.* It is indeed onely the prerogative of thoſe holy ones, that are waſhed in the bloud of the Lamb, that are unblameable and unreprovable in his ſight: and to theſe doth hee hold out the golden ſcepter of his grace, and

theſe

theſe do ſtand in the preſence of the Lord of the whole earth.

Verſe 5.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.]

The Saints in a ſence, are the Judges and Executioners of their enemies. *Behold a King*, ſaith the Prophet (*Iſa.* 32. 1.) *ſhall raign in righteouſneſſe, and Princes ſhall rule in judgment*; ſpeaking of the raign of the Lord Jeſus, and his Saints ruling with him, ſo that as he judgeth, ſo doe they; and they paſſe ſentence with him upon their enemies, and therefore is it here ſaid, *If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies*: That is, that breath of the ſpirit that proceedeth out of their mouth, in their praiers doth both pronounce the ſentence and bring down the fire of wrath upon their enemies. And this is clear, *Revel.* 8.3. for there it appears, That when the praiers of all Saints were offered upon the golden Altar, that then *the Angel took the Cenſor, and filled it with fire of the Altar, and caſt it into the earth, and there were voices, and thunderings, and lightnings*,

lightnings, and an earth-quake. So that this is the power that Saints have to devour their enemies, and though their enemies be never ſo high and potent, yet they are not ſo high, nor ſo potent, but they can reach them, either to kill or deſtroy them, or to binde and impriſon them. And this is further witneſſed unto by the Pſalmiſt, *Pſalme* 149.6,7,8,9. where ſpeaking of the Saints, ſaies he, *Let the high praiſes of God be in their mouths, and a two-edged ſword in their hands, to execute vengeance upon the Gentiles, and puniſhments upon the people, to binde their Kings with chains, and their Nobles with fetters of iron; to execute upon them the judgement written: This honour have all his Saints.* Here the Pſalmiſt ſpeaks of executing vengeance upon the *Gentiles*, and puniſhments upon the people, of binding Kings in chains, and Nobles in fetters of iron. Why? Who muſt doe thus? Muſt it not be ſome great and mighty Potentate? No, but this is to be done by Saints, and that not only by ſome Saints, but as well by the weakeſt of Saints, as by the ſtrongeſt; *For this honour have all his Saints.* All Saints doe execute vengeance upon their enemies; If any man will hurt them, fire proceedeth out of their mouth; from their

praiers

praiers proceedeth a fire of wrath, and devoureth their enemies.

And if any man will hurt them, he muſt in this manner be killed.]

As a fire proceedeth out of their mouth, that devoured their enemies in general: ſo if any man will hurt them, he muſt in the ſame manner be killed, that is, by the fire that proceedeth out of their mouth.

Verſe 6.

Theſe have power to ſhut heaven, that it rain not in the daies of their propheſie.]

As the fire mentioned in the former verſe, was not material fire, but it was myſtically ſpoken: ſo the rain here mentioned, is to be myſtically underſtood, as it is in ſeverall places of Scripture. I will cite but only two places, for they will be ſufficient: and in both of them, what is to be underſtood by water or rain, is declared. As *Iſa.* 44. 3. *I will pour water upon him that is thirſty, and flouds upon the dry ground.* Now would we know, what is here meant by water and flouds? it follows in the next words, *I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offſpring.*

ſpring. So that here the Spirit, and the bleſſings of heaven are expreſſed by water, and by flouds. The other place, is *Joh.* 3, 38, 39. *He that beleeveth on me, as the Scripture hath ſaid, out of his belly ſhal flow rivers of living water.* The next verſe explains this, *This he ſpake of the Spirit, which they that beleeve on him ſhould receive.* So that we ſee what the Scripture means by water, when it ſpeaks myſtically of it: ſo that it is in this ſence, that the Saints are ſaid here during the prevalency of the Beaſt, to ſhut heaven that it rain not: for it cannot be underſtood of materiall rain, for that hath been extended to the unjuſt, as to the juſt: and if materiall rain ſhould be with-held, the Saints and Witneſſes might have as well ſuffered by the with-holding of it, as others: no, it is not the with-holding of materiall rain, but a greater judgement then that: for as the Saints had power to bring a fire of wrath upon their enemies: ſo to ſhut up the rain of ſpirituall bleſſings, that the flouds of the ſpirit do not deſcend upon them. But whereas the Saints are like the tree, that is planted by the rivers of water, that is alwaies green and flouriſhing; their enemies are for want of theſe waters, as a dry tree that brings forth no fruit,

fruit, and muſt be hewen down and caſt into the fire.

That it rain not in the daies of their propheſie] We ſee what the daies of their prophetie is, at the third verſe, where they are ſaid to propheſie, cloathed in ſackcloth, a thouſand two hundred and threeſcore daies: which hath been ſhewed to be ſo many years, which is the tearm of time which the *Gentiles*, the Beaſt is to prevail, and the holy City, the Saints are to be troden under foot; theſe we ſee are ſaid to be the daies of their propheſying, cloathed in ſackcloth; not but that they might propheſie after that time is expired: but thoſe were the daies of their propheſying in ſackcloth, becauſe they are troden under foot, and they are given to the Beaſt, the *Babylonians*, and during theſe daies of their propheſying in ſackcloth, they have power to ſhut heaven, that it rain not ſpirituall bleſſings upon their enemies. And hath it not been even thus? Hath not the Beaſt, and all his adherents been as dry trees, and have they not continued to be ſo, without ever obtaining a drop of ſpirituall grace? Have they not been as the dry ground, obdurate and hardened in their helliſh waies? inſomuch as it is to be admired

admired, that they should so continue without any relenting or returning for so many hundred years, although they have had the Scriptures, and many of them great outward parts and abilities, and the writings of many precious Saints; which are means by which God uses to worke; but none of these means could work any thing, because they had the Heaven so shut, that none of the waters of the Spirit did descend upon them. Therefore it was that the letter of the Word, and all other advantages could doe nothing, for they are all nothing without the Spirit.

And have power over waters, to turn them to bloud]

This is another plague distinct from the former (but it is also mystically expressed) therfore these waters, are not those that are said to be shut up from them: for it is not possible for them to be turned into bloud: that is, to be made useless, as waters are, when they are turned into bloud: but they are those waters which their enemies the *Babylonians* made use of, in stead of the waters of the Spirit: And what were they? It were their Canons, and Decrees, and Constitutions which they gave forth, as equivalent

lent unto the very dictates of the Spirit it ſelf: and they declared them to be of as great authority, and of theſe waters they made all that did adhere to them to drinke: and with theſe waters they contented themſelves, never caring for the waters of the Spirit. Now the Saints had power over theſe waters, to turn them to bloud; which they did by the Spirit of propheſie which they had; whereby they did ſo hold forth the Teſtimony of Jeſus Chriſt, in the purity of it, as all the Romiſh Doctrines, and Popiſh Canons were turned to bloud, rendered uſeleſſe unto others, and diſcovered to be corrupt. And this is that which was done by thoſe Angels or Saints, that poured out the ſecond and third viols. *Revel.* 16.3,4.

And to ſmite the earth with all plagues, as often as they will.]

How Saints may be ſaid to ſmite the earth, or earthly men with all plagues, doth in part appear page 72. where it appears, That they doe it by their praiers: for when the praiers of the Saints aſcended up before God, then it is ſaid, *Revel.* 8. 5. That fire was caſt upon the earth, or earthly men, and produced dreadfull effects; as voices and thunder-

thundering, and lightnings, and an earthquake. Thus Saints doe smite the Earth with all plagues by their praiers. But they doe not only smite the Earth by their praiers, but also by their propheſying, and holding forth the Teſtimony of Jeſus Chriſt: for by the earth here ſpoken of, is peculiarly expreſſed thoſe earthly men, that in a more eſpecial manner trod the Saints under foot. Now they (as before appears) were the Beaſt, the Pope, and his Complices, the *Babylonian Romans*, and all that were of that faction. Now theſe the Saints do ſmite with all plagues, by their holding forth the Teſtimony of Jeſus Chriſt againſt them (as well as by praying againſt them:) for thereby is their Doctrine diſcovered, to be a pack of abominable lies; and this proves a plague unto them, and this pains them at the very heart: for by this plague, they are like to die, it is like to prove a mortall diſeaſe unto them, and therefore is very grievous, *Revel.* 12. 11. *The Saints are ſaid to overcome the Dragon by the bloud of the Lamb, and by the word of their Teſtimony; for they loved not their lives unto the death:* Whereby it is evident, That by holding forth the Teſtimony of Jeſus Chriſt, and ſealing it with their bloud, the

Saints

Saints doe smite the devil in the Beast, so as to overcome him. And thus by their praiers, and by the word of their Testimony, Saints doe smite the earth, that is, their Babylonical enemies with all plagues as often as they will.

Verse 7.

And when they shall have finished their testimony.

It is but a prefixed terme of time, as appears in the third verse, That Jesus Christ will have his people prophesie in a despicable, sad, and low condition, cleathed in sackcloth: and that is so long as the Beast is to continue, as appears by comparing the third verse of this Chapter, with the fifth verse of the thirteenth Chapter: and that tearm of time which the Beast was to continue, and the Saints to be troden under foot, and to prophesie in sackcloth, is a thousand two hundred and threescore years, as appears, page 62. Now this 1260. years, being added to the year wherein the Beast received his devillish power, and seat, and great authority, in the raign of *Phocas* the

Emperour: which was, as say Historians, in the year 404. I say adding to this, 1260. it makes up, 1664. And this year, 1664 should be the year wherein the Witnesses should finish their giving Testimony, *Cloathed in sackcloth*: If this 1260 years should be computed according to the rule of Astronomers, allowing 365 daies to a year, and to every fourth year adding a day more. But we finde that the holy Ghost in this prophesie, not observing that rule, doth allow but 360 daies to a year, and according to that rule, 1260 daies to three yeares and an half.

And therefore in computing the time of the Witnesses, propheſying in sackcloth, we are to observe the rule which the holy Ghost here laies down, to allow 360 daies to a year, and so the time of the Witnesses propheſying in sackcloth, is to expire eighteen years, and almost an half, sooner then as by the other account: and so the beginning of the year 1645. was the time when the Witnesses propheſying in sackcloth, and of being troden under foot of the Beast, and his adherents did expire.

And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcendeth out of the bottomleſſe pit]

That the Pope is the Beaſt that aſcended out of the bottomleſſe pit, is made evident, in p. 49, &c. And therefore it is the Pope, that is expreſſed here alſo, by the name of the *Beaſt that aſcendeth out of the bottomleſſe pit.*

The Beaſt that aſcendeth out of the bottomles pit, ſhall make war againſt them.]

This warre which is here mentioned, that the Beaſt was to make againſt the Witneſſes, the Saints of Jeſus Chriſt, is the late warre that hath been by him made in *Ireland* and *England*, as will perſpicuouſly appear, by comparing it with that deſcription of it, which is given in this and the following verſes.

And firſt that this warre was made by the Beaſt that aſcended out of the bottomleſſe pit, that is, by the Pope, is moſt evident: For,

Firſt, What is done by any of the ten Kingdomes, that are of his hornes is his act. And

Secondly, Whatever is done by his inſtigation, is done by him: Now in both theſe reſpects, the warre late in *England*,

and in *Ireland* is the Beasts warre. For

First, All that have acknowledged any Kingdoms to be the horns of the Beast, have acknowledged *England* to be one of them. Therefore this warre being made by the authority of one of the ten horns of the Beast, was made by the Beast.

But it may be objected: But *England* was fallen from *Rome* before the warre, which was begun in 1641. for Queen *Elizabeth* long since cast off the Popes Supremacy, and it was never since acknowledged by the Kings of *England*; and together with the Popes Supremacy, was the Popish Canons and Decrees reiected, and for matter of Doctrine, the Doctrine embraced in *England*, was purely refined from the dregs of mens inventions, And how could *England* then be said, (these things being done) to be one of the horns of the Beast, and a part of the Babylonicall City of *Rome*?

Answ. Although *England* had done these things, yet *England* was still one of the horns and a part of that City. And this will appear, if we consider, what it was that made the Bishop of *Rome* to become the Beast, and what made the City of *Rome*, to become the mysticall *Babylon*. Now the Bishop of

Rome

Rome did then become the Beast, when he did receive from the devil (for Jesus Christ never gave it him) a power to exercise authority, over the consciences of all that did professe Christianity; and by this power he did oppresse, and trouble, and afflict the precious Saints of Jesus Christ; by this means also did *Rome* become the mysticall Babylon; for heerby did it enslave, and vassalize the Saints, as Babylon of old did the Church that then was: and then consequently all the ten Kingdomes, that did exercise this authority over the conscience, did thereby become a part of *Babylon*, and the horns of the beast; by which he did push, and gore, and destroy the Saints of Jesus Christ. And hereby was the holy City troden under foot.

Now then, though Queen *Elizabeth* cast of the Popes supremacy, and a great part of his deviliſh doctrine; yet *England* did notwithstanding remain one of the horns of the Beast, and a part of Romish Babylon: because there was a party retained, which did exercise authority over the consciences of Saints; which hath proved a great bondage to them, and hath persecuted the Saints, as the Beast was wont to do: for e-

ven in Queen *Elizabeths* daies, there were some Saints persecuted, that did scruple in some things to conforme to the Bishops; though the Bishops then, were not so bad as they have been since: but since the Bishops grew worse, and worse, and became more prophane, and filthy, and wicked (as all that usurp authority over the consciences do, and as the Bishop of *Rome* did) I say since Queen *Elizabeths* time, that they grew worse and worse, they have growne higher, and higher in the persecution of Saints; so that a reall godly Minister could scarce be suffered to abide in the Kingdome: but many were fain to flie to *Holland*, and *New England*, and other places; and those that did abide in the Kingdome, were exceedingly persecuted. And thus *England* did remain a horn of the Beast, and a part of Babylon; because there was a power retained, that did exercise authority over the conscience.

And heerby it is evident, That the late war in *England* and *Ireland* was made by the Beast. For

First, That war was made by one of his horns, *England* being then a horn of the Beast. And

Secondly,

Secondly, This war was made by the Beast: because it was by his instigation; for it was evident that this war was, *Bellum Episcopale*, the Bishops war; and that they together with the Queen, acted for the Beast, and were thereunto instigated by him: and to that end the Popes *Nuncioes*, and Jesuites were so long resident in *England*, and *Ireland*; and all the Papists in *England* and *Ireland*, were violent in the prosecution of it. So that this is clear, that the late war in *England* and *Ireland* was made by the Beast.

But secondly, as the war in *England* and *Ireland* was made by the Beast; so it was made by him against the Witnesses, the Saints, and precious ones of Jesus Christ: for that which is done against the most considerable number of Saints, is done against the whole; as being the way to prevail over all. Now in *England* there are a more considerable number of the faithfull servants, and Witnesses of Jesus Christ, then is in any Kingdome in the World. As one truly said, *England is the richest Ship in the World; for God hath more of those precious jewels in it, than he hath in any other Kingdome in the World.* It is true that in other Kingdomes, as in *France*, and *Germany*, and *Scotland*, &c

there are a vast number of such as are called Protestants; but they are exceeding formall, and luke-warme generally; they are professors, but few possessors of Christ: but for sincere, reall Saints that walke close with God, in a pious & holy conversation; *England* exceeds all other Kingdomes in the world. Now the war being made against these, it was made against all the Witnesses, against all Saints. Now that it was made against the Saints in *England*. is also evident for it was the rooting out of such as were called Puritans, and Independents, and Brownists, that was chiefly aimed at in that war; and therefore it was given out, that they would leave no more Puritans in *England*, then there were protestants in *Rome*. And this was made evident in all their proceedings, for the Puritans were they, against whom they expressed their greatest malice. And such as they called Puritents, were the most precious Saints of Jesus Christ. Thus it is evident, that this warre was made by the beast against the Saints, the Witnesses of Jesus Christ.

And the Beast that ascendeth out of the bottomlesse pit, shall make war against them, and shall overcome them, and kill them.]

In

In this war that was made by the Beast against the Saints, and Witnesses of Jesus Christ, he did so prevail as he did overcome them; for at the very first breaking out in *Ireland*, there was such terrible blow given unto the Saints, and they were so overcome, as the Beast, and his adherents thought themselves sure of overcomming all the rest in *Ireland*, and *England*: so that all the rest did then seem to be as dead men; and as at the beginning they overcame, so they continued overcoming, & keeping the Witnesses under, for they did both prevail in the field, and exceedingly overcame them that opposed them, and also took Cities, and Towns, and Castles, and got possession of County after County; so that the Witnesses whom they chiefly opposed, were brought to such a low ebbe, as for three years and a half, they seemed to be as dead, as lost, and had little hope, and lesse confidence of overcomming the enemy, but on the other side, the enemy had great confidence, that the Puritants and Round-heads (as they termed them) should not rise again; for they looked upon them as dead

Verſe. 8.

And their dead bodies]

The Witneſſes being overcome, and brought to ſuch a low ebbe, and ſeeming to be ſo unable to recover ſtrength again to overcome the Beaſt, they were look't upon as dead bodies; as no more able to overcome the beaſt, than ſo many dead carcaſes.

And their dead bodies ſhall lie in the ſtreet of the great City, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified]

There is a mention made of *Rome*, *Revel.* 17. 18. And there this title is given to it, *The great City*. And here again the ſame title is given to it, *The groat City*. But leaſt this ſhould not expreſſe it clearly enough; here are ſome other diſtinguiſhing characters given to it: and they are theſe:

Firſt, That it is Spiritually called *Sodom*; for the abominable filthineſſes, and Sodomiticall practiſes, that are in it; for the abominations of that City are ſo many, and ſo apparent; as there is no City in the world, that may ſo fitly be called by the name of Spirituall *Sodom*, as it.

And ſecondly, It is ſpiritually called *Egypt*:

Egypt: and this name also is most fitly given to that City; for as *Egypt* of old, was a house of bondage to the people of God; so hath *Rome* been a house of bondage, to the Saints, for above twelve hundred years.

Thirdly, It is distinguished by this character, *Where also our Lord was crucified*: because it was by the power of *Rome*, that our Lord was crucified; so that though it was not in *Rome*, but near *Jerusalem*, yet *Jerusalem* being then under the power of *Rome*, it was accounted as a part of *Rome*. These are the characters that are given to *Rome*; whereby it is made evident, that this great City is *Rome*. Now that the Witnesses being overcome, that their dead bodies did lie in the street of this great City is apparent; for *England* being one of the ten horns of the Beast, is a part of that great City. And so the dead bodies of the Witnesses being in *England*, did lie in the street of that great City.

Vers. 9.

And they of the people, and kindreds, and tongues, and nations shall see their dead bodies]

These that are here expresst by those titles of

of the people, and kindreds, and tongues, and nations, are ſome that are diſtinct from the Witneſſes; for they are ſaid to ſee their dead bodies: ſo that they are another ſort of people, that is, they are not Saints, are not of the holy City, but of the people, and kindreds, and nations of the World.

Shall ſee their dead bodies three daies and a half]

Thoſe daies as theſe mentioned in the 3. verſe, are propheticall daies; ſo that by theſe three daies and a half, is meant three years and a half.

And they of the people, and kindreds, and tongues, and nations ſhall ſee their dead bodies three daies and a half, and ſhall not ſuffer them to be put in graves]

Theſe people, and kindred, and nations, and tongues, though they be not of the Witneſſes, and Saints; yet they are not for the Beaſt, but doe help the Saints againſt the Beaſt; for they are ſaid to keep the dead bodies of the Saints, from being put in graves: when the Beaſt had overcome the *Saints* ſo as they ſeemed to be quite loſt, they ſeemed to be dead: then they would not ſuffer them to be interred; though they were brought low, yet they would not ſuf-

fer

fer them to be brought so low, but kept them from being totally removed out of sight; from being put into a condition, wherein they should not be in such a capacity of rising, as when they were unburied. Sutable to this, is that passage, *Rev.* 12. 16. where it is said, when the Dragon poured out waters as a flood after the Woman, that he might cause her to be carried away of the flood; that then the earth helped the Woman, and opened her mouth, and swallowed up the flood.

Here it is evident, that the Church being followed by the Beast, with a flood of persecution, that the people of the earth doe keep off the fury of the Beast, from destroying the Church utterly; so that the people of the earth are made instruments of helping the Saints, against the persecution of the Beast. And so it was in the late warre in *England*, the Lord made some such as were but carnall, and prophane, to be instruments of helping the Saints, from being totally overcome of the Beast; for those of the Saints that were in the Parliaments Army, that fought against the Beast, were but a small number compared with the others in that Army, that were not Saints. And in-

deed

deed it is very wonderfull to conſider, how by an over-ruling providence, the hearts of carnall men were commanded to ſtand up in the defence of the Witneſſes, againſt the Beaſt: for there were many thouſands, that did engage themſelves with the Parliament, in their defenſive warre, that were not the Witneſſes. Thus God made them of the people, and kindreds, and tongues, and nations, to be inſtruments of keeping the bodies of the Witneſſes, from being put in graves, from being put totally under the earth, under the Beaſt, although they were brought ſo low, as they were as dead in their own, and the account of the Beaſt.

Verſ. 10.

And they that dwell upon the earth, ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another]

They that were the adherents of the Beaſt, are here expreſſed by this character, *They that dwell upon the earth.* For this is a character moſt proper to them, and is moſt uſually uſed to expreſſe the Beaſt, and his faction, in the propheſie of this Book; as

Chap.

Chap. 16. 1. where the ſeven Angels, are bid to pour out their viols upon the earth, which was upon the Beaſt and his adherents, as appears throughout the Chapter, and ſo again in the 6, verſe of this 11. Chap. it is ſaid, *The Witneſſes had power to ſmite the earth, with all plagues as often as they will.* Which is peculiarly ſpoken of the members of the Beaſt: for it is they that the Witneſſes doe more eſpeciall plague; and ſo it is they, (I ſay) that are here thus expreſſed, *They that dwell upon the earth.*

They that dwell upon the earth, ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another]

The Witneſſes being overcome, and lying for dead; they that are of the Beaſt do therin rejoyce, and expreſſe a great deal of delight, that they have in it, and make themſelves as merry with it as poſſibly they may, and a mad mirth it is.

And thus they did here in *England*, for that three years and a half, that the Witneſſes ſeemed to be dead. For in *Oxford*, and other places where they that were for the Beaſt were reſident; they had feaſting, drinking healths, and ringing bels, and making bonfires, and roaring, and carouſing, and

ſwear-

ſwearing, and curſing, and banning, and damning; and all the helliſh mirth they could invent. And why? Becauſe the Puritans, and Round-heads, and Anabaptiſts, Browniſts, and Tub-preachers (as they termed the Witneſſes) were overcome.

They that dwell upon the earth ſhall rejoyce over them, and make merry, and ſend gifts one to another; becauſe theſe two Prophets tormented them that dwelt on the earth]

The Witneſſes, Prophets, Saints, of Jeſus Chriſt, doe kill, plague, and torment thoſe that dwell upon the earth: that is, thoſe that were members of the Beaſt, and how they doe ſo, hath been ſhewed in the opening of the 5, and 6. verſes: and becauſe they doe ſo, is the reaſon why they are ſo hated of them, and why they doe ſo much rejoyce in the caſting down of them; for they cannot endure thoſe torments, that the Prophets of Jeſus, doe inflict upon them, when they hold forth the truth of Chriſt, ſo as to overthrow their deviliſh doctrines, and turn their waters into bloud; when they doe ſo hold forth the truth, as to throw down the pomp, and pride, of their Clergy: they cannot endure this, and when they doe declare againſt the ſottiſhneſſe, and blindneſſe,

and

and prophaneneſſe of the people which they nouriſh up, and admit to partake of ſealing Ordinances: this proves a torment to them, as doth alſo the holding forth of other truths of Chriſt, which doe oppoſe them in their luſts, and in their crooked waies: and becauſe the Saints doe ſo torment the Beaſts crew, therefore doe they rejoyce ſo much when they have any hope of rooting them out.

Verſ. 11.

And after three daies, and a half, the Spirit of life from God entred into them]

As the late war made by the Beaſt againſt the Witneſſes, doth fully agree with all the circumſtances of it, laid down in the former verſes; ſo it agrees exactly with what is laid down in this verſe alſo: for after the Witneſſes had been in ſo low a condition, as they were (as *Paul* was when he was ſtoned) ſuppoſed to be dead, for three years and a half: they did not lie as dead a day longer, but at the very day, when the three years and a half were expired; then the Spi-

rit of life from God entred into them, and they began to ſtand upon their feet.

For on the 23. day of *October*, 1641. did the Beaſt begin the war in *Ireland*; and he continued overcomming the Witneſſes, the Saints of Jeſus Chriſt, in *Ireland*, and in *England*, untill the 5. day of *April*, 1645. and from the 23. of *October*, 1641. unto the 5. of *April*, 1645. there is juſt a thouſand two hundred, and ſixty daies; which according to the Scripture account, (though not according to the Heathen account) is three years and a half compleat: and when this three years, and a half were expired; which was, I ſay, one the 5. of *April*, 1645. then was the reſurrection of the Witneſſes: for they having lain dead for three years and a half before; then the Spirit of life from God entred into them. And the year 1645. as it is the year wherein the Witneſſes were raiſed from the dead; ſo it is the year, wherein the term of time in which they were to propheſie in ſack-cloth, and to be troden under foot was to expire, and the year alſo wherein the prevailing power of the Beaſt over the Saints was to expire, as is made evident in the opening of the 2, verſ. pag. 60. &c. Now that one the 5. day of *April*, 1645.

the

the Saints, Witnesses, and Servants of Jesus Christ, were raised up, and that then a Spirit of life from God entred into them, appears thus:

On the 5. day of *April*, 1645. the Parliament s Army, who had stood for the defence of the Saints against the Beast; and had bin before that time exceedingly overcome, and were brought into a very low condition at that time, being new modelled, and having a great many precious Saints in it, both eminent Commanders, inferiour Officers, and common Soldiers; and being then put under the conduct of Sir *Thomas Fairfax*; they then began to march against the enemy, and then had a Spirit of life from God, that entred into them, as did appear in all their actings afterward; for they went on with such vigour, courage, life, and fortitude, as they effected every work they took in hand; defeated all the enemies with whom they did encounter; had the victory in every battle they fought; never sate down before any City, Town, or Castle, but they took it in, before they raised their siege: Thus they acted like men raised from that dead, low, condition they were in before, And why? Because now a Spirit of life

from God was entred into them: and unto God did they give all the praiſe, and ſo let them doe ſtill: for they had as ſurely fled before their enemies, and been beat down as the myre in the ſtreets then, as ever they had been before, if the Spirit of life from God had not been put upon them.

Thus the 5. day of *April*, 1645. did the Witneſſes, the Saints, (of whom the Beaſt thought to make an utter end,) ſtand upon their feet having a ſpirit of life from God put upon them; when the Army that fought their battles, and defended their righteous cauſe, began to march againſt the Army of the Beaſt, to the overthrowing of it.

And they ſtood upon their feet, and great fear fell upon them that ſaw them]

The Saints being raiſed from the dead, from that dejected, low condition in which they were, for three years and a half; a Spirit of life from God being put upon them: they then ſtood upon their feet, to the fear, and amazement of their enemies. Before indeed the Saints did lie dead in the ſtreet, and were as the ſtreet to them that went over them: but ſince the Spirit of life from God entred into them, they have ſtood upon their feet; and as men that ſtand upon their

feet,

feet, ſo long as they doe ſtand upon their feet, are not in a capacity of being trod under foot of men: So the Witneſſes, and Saints of Jeſus Chriſt, ſince they ſtood upon their feet, could not be troden under foot of men. Though they have been troden under feet a thouſand two hundred, and threeſcore years, and the Beaſt hath had power ſo long to trample them under feet; yet ſince the Spirit of life from God entred into them, and they ſtood upon their feet, it was not poſſible for the Beaſt, nor any of his adherents, ſo to trample them under foot any more.

And they ſtood upon their feet, and great fear fell upon them which ſaw them]

The Witneſſes ſtanding upon their feet, as men riſen from the dead, did caſt a great fear, and terrour upon their enemies: for now they begin to fear what will become of themſelves, and their great Idoll, *The Beaſt*; they ſeeing the Witneſſes of Jeſus to ſtand upon their feet, fearfulneſſe doth ſurprize them, becauſe now they conceive that their Kingdome is going down; as indeed it is going down wonderfully, as they did rejoyce, and make merry, when they ſaw the Saints, or Puritans, as they termed them,

brought into a low condition, when they lay dead; ſo now on the contrary, they ſeeing theſe Puritans, the precious Sonnes of *Sion* to ſtand upon their feet, now a fear, a great fear is fallen upon them.

Verſ. 12.

And they heerd a great voice from Heaven, ſaying, unto them, come up hither. And they aſcended up to Heaven in a Cloud, and their enemies beheld them]

As the Beaſt, and they that joyn with him, are in ſeverall places of the propheſie of this book, called; *The earth*: So the Saints, and Witneſſes of Jeſus Chriſt, are in oppoſition to the Beaſt, called, *Heaven*. As *Rev.* 13. 6. it is ſaid of the Beaſt, That *he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwelt in Heaven.* By them that dwelt in Heaven, is meant, the Saints of God, who are called, *Them that dwell in Heaven.* As the members of the Beaſt are called, *Them that dwell upon the earth*, *Rev.* 11. 10. And ſo *Rev.* 15. 5. It being ſaid (in the former verſes) of the Saints, that had gotten the victory over the

the Beast, and over his image, and over his mark, that they sung the Song of *Moses* the Servant of God, and the Song of the Lamb; saith *John*, *After this I looked, and behold, the Temple of the Tabernacle of the testimony in Heaven, was opened.* And Chap. 11. 19. *And the Temple of God was opened in Heaven; and there was seen in his Temple, the Ark of his Testament, &c.* It is evident, that in both these places the Saints, the Church of God, is called Heaven; for it cannot be understood of Heaven it self; for there is no Temple. So in this verse, whereas it is said the Witnesses heard a voice from Heaven: by Heaven, here also, is meant, the Church, the Saints of God. So that, the meaning of this verse, is this, The Witnesses of Jesus, being raised from the dead, and having a Spirit of life from God put upon them; and standing upon their feet like living men; that part of the Saints that in a more especiall manner, acted in opposing the Beast, and had a most eminent Spirit of life, and courage put into them, did hear a voice from the Churches of Christ; from most of the Saints, wherein they expressed their great affection to them; and owned them, and embraced them in their societies. They said unto them,

Come up hither, and they again mutually embraced them; they went into the Heavenly ſocieties of the Saints, they aſcended up to that Heaven: but it was in a cloud, it was not clearly ſeen of men, but though not clearly, yet it was ſeen by them; for *their enemies beheld them*; their enemies beheld them though in a cloud, in an obſcure manner.

And thus it was with thoſe Saints that were in the Army on the Parliament ſide, as before they ſtood upon their feet, and prevailed againſt their enemies, they had the praiers of all other Saints: ſo afterward, were they with great affection, received into the ſocieties of Saints, and embraced by them, and this did appear to their enemies; though not very clearly.

Verſ. 13.

And the ſame hour was there a great earthquake.

The Kingdome of the Beaſt being called the earth, it is that earth of whom this earth-quake is ſpoken. Now this earth-quake, is ſaid to be the ſame hour when the Wit-

Witneſſes being riſen from the dead, did aſcend into the ſocieties of the Saints; and were by them received, and embraced: in that ſame hour, there was a great earth-quake. The ſtate of the Beaſt hath been ſhaken before. The Witneſſes have made a former earth-quake in the Kingdom of the Beaſt, which was mentioned, Chap. 7. 5. but that is not ſaid to be *a great* earth-quake; but this is ſaid to be *a great* earth-quake. And indeed this was a greater earth-quake; a greater ſhaking to the Kingdome of the Beaſt, then any that hath been before it, as doth appear by the effects of it, mentioned in this verſe. Though it is true, this is not the greateſt earth-quake that ſhall come on the Kingdome of the Beaſt; for there ſhall be a farre greater earth-quake that ſhall come upon it: as appears, Chap. 16. 18. yet this was a very great earth-quake; a very great ſhaking to the Kingdome of the Beaſt: For in this earth-quake,

The tenth part of the City fell]

This word, *The City*, hath reference unto a City, formerly mentioned in this Chapter, and that is verſ. 8. and it is there ſo plainly deſcribed, as it doth evidently appear to be the myſtical *Babylon*.

And

And the tenth part]

The ten Kingdomes that were the ten horns of the Beaſt, were ten ſeverall parts of myſticall *Babylon*, which did raign over them. So that *England* being one of them, was a tenth part of myſtical *Babylon*.

And a tenth part of the City fell]

This was one of the effects of the earthquake, which was occaſioned by the reſurrection of the Witneſſes, the Saints in *England*; it did ſo ſhake the great *Babylon* of the Beaſt, as a tenth part of it fell. And this moſt exactly came to paſſe, in the year of the Reſurrection of the Witneſſes, 1645. for then did the Kingdome of *England* (which was a tenth part of great *Babylon*) fall from *Rome*; for then was that removed from it, whereby it had continued to be a part of *Babylon* (the place of Saints ſlavery) namely, the power of men over the conſciences of Saints: For after the Army, which was for the Witneſſes, ſtood upon their feet, in 1645. they ſo caſt of that power that men had had over their conſciences, and over their perſons and eſtates for their conſcience ſake; as it was not poſſible for the Beaſt, nor any of his Adherents to recover that power again, over the conſciences of the

the Saints in this Kingdome (though they did with all their ſtrength, and greateſt induſtry endeavour it afterwards) for the Witneſſes then ſtanding upon their feet; there was ſuch an earth-quake, great *Babylon* was ſo ſhaken, as *England* fell from it; the yoke of bondage which was upon the conſciences of Saints in *England*, was then caſt off: And this was one effect of the great earth-quake, which there was in myſticall *Babylon*, at the reſurrection of the Witneſſes: that *England* fell from it.

Thus *England* is fallen from the great Whore, myſtical *Babylon*; and is become a preſident to the other Kingdoms; who muſt all in time, caſt off the yoke of bondage under which they are; and hate the Whore, and make her deſolate, and naked, &c. *Revel.* 17. 16.

And in the earth-quake were ſlain of men ſeven thouſand.]

This was another effect of the earth-quake, that as a tenth part of the City fell, ſo there were ſlain of men ſeven thouſand.

What is meant by the fall of the tenth part of the City, is already apparent, and it is not the material falling of a tenth part, of

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any material City, but the myſtical falling of the tenth part of a myſticall City. And ſutable to this, is the meaning of this ſlaying of ſeven thouſand men, not by the material falling of any part of a material City. But the earth-quake being a myſticall ſhaking of myſtical *Babylon*; this is a myſtical ſlaying of ſeven thouſand men; whereby they die myſtically, that is, ceaſe to live any longer to myſtical *Babylon*, being by beholding the great victory, which the Saints had over the Beaſt converted, and fallen off from the Beaſt, which ſeven thouſand men were before, either ſecretly, or openly lovers and worſhippers of the Beaſt.

But it may be objected, How doth it appear that ſeven thouſand men, or perſons were ſo converted, by the reſurrection of the Witneſſes?

Anſw. Though it doe not viſibly appear to the outward eyes of any; yet it is ſufficient to perſwade me, and ſhould be to perſwade all Saints to believe it: in that this Scripture, this oracle of Heaven, ſaith it. When there was no true worſhippers of God in *Iſrael*, that were viſible to *Elijah* the Prophet, and that then the Lord telling him,

him, that he had left ſeven thouſand in *Iſrael*, who had not bowed the knee to *Baal*, nor had kiſſed him with the mouth; it was ſufficient to perſwade *Elijah* to believe it: although not one of thoſe ſeven thouſand did viſibly appear to him. Therefore much more ought Saints now, not to queſtion the truth of this; that ſeven thouſand are in this myſticall earth-quake, myſtically ſlaine, though it be not altogether ſo viſible to us (as other things are) becauſe this Scripture ſaies it. And beſides, what the Scripture ſaies in it, there is a probability of it, for it is very probable, that many are convinced, that the Witneſſes, the Saints, are Gods people, and thoſe that fight againſt them, are enemies of God, and doe fight againſt God. I ſay it is probable, that many are convinced of this, becauſe God hath ſo owned his people, and given them ſuch victory over thoſe vile wretches that did oppoſe them, and formerly reproach them, and ſay, Where is your God? And now God appearing to be for them, when the enemy were come to ſuch a height of impiety and inſolency: there is no queſtion, but that many were convinced by it, and fell from the Beaſt, and that the number of theſe ſo fallen from the

Beaſt

Beaſt is, no leſſe then ſeven thouſand. And this was the effect of the great earthquake.

And in the earth-quake were ſlain of men ſeven thouſand, and the remnant were affrighted, and gave glory to the God of heaven.]

This remnant here ſpoken of, are diſtinct from the Witneſſes, whether they be ſuch as were for the Beaſt, or others; they are not of the Witneſſes, but were ſome that were affrighted at the Witneſſes, having a ſpirit of life from God put upon them; and their ſtanding upon their feet: and therefore not of them, but ſome others, and they were not of the ſeven thouſand neither, becauſe they are ſaid to be the remnant, or the reſidue. So then, the meaning of this clauſe, is this; that the raiſing up of the Witneſſes in ſuch an eminent manner, to the ſhaking of great *Babylon*, did ſo work upon the reſidue of people, as were not of the Witneſſes, nor of the ſeven thouſand, as that either they were affrighted at it, or had their mouths opened to glorifie God in it, or both.

And thus it was in the year 1645. the generality of people, both in this Kingdome, and in others, that either ſaw or heard of the great things God did for the Saints, were either

either affrighted, and amazed at it, or elſe did glorifie God in working ſo wonderfully as he did: for when God did worke ſo wonderfully, and beyond expectation, in giving victory upon victory, and ſucceſſe upon ſucceſſe unto his people; ſo as thay ſeemed to be, as them that dreamed: I ſay, when God did thus, then the generality of people did admire, and acknowledge God in it, and give him the glory of it, *They glorified the God of heaven*, that had done ſuch great things, in ſuch an unexpected manner, and in ſo ſhort a time. And thus *the remnant were affrighted, and gave glory to the God of heaven.*

Verſe 14.

The ſecond woe is paſt, and behold the third woe cometh quickly.

In the 8. Chapter at the 13. verſe, it is ſaid, *That an Angel did flie thorow the midſt of heaven, ſaying, with a loud voice; woe, woe, woe to the inhabiters of the earth; by reaſon of the other voices, of the trumpet of the three Angels, which are yet to ſound.* And at the 9. Chapter in the former part of that Chapter, there being a deſcription of a great judgement of God, upon wicked men, ſuch as had not the

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ſeal of God in their fore-heads, at the 12. verſe it is ſaid, *One woe is paſt, and behold there come two woes more hereafter.* And now upon the reſurrection of the Witneſſes, which brings in ſuch a great earth-quake at the ſame hour with it; which gives ſuch a terrible blow to *Babylon*, and the Beaſt; it is ſaid in this verſe, *That the ſecond woe is paſt, and the third woe cometh quickly.* So that there remaineth one great woe more to come upon the*inhabiters of the earth. And what this woe is which is to come, now quickly upon the inhabiters of the earth wil be, appears in the following verſes of this Chap. as the taking off the Kingdoms of this world, from the Beaſt, and from all others, to be ſubjected only to our Lord, and his Chriſt; for him to raign over them for ever and ever, &c. and now, that the Witneſſes are riſen, this is to be expected, and that quickly; and that to the great joy of all Saints, and to the caſting down of all their enemies that are implacable. And thus much for the Explication of that part of the Chapter which at this time I intended to treat of. I now come to draw ſome Deductions from it, wherewith I ſhall conclude this Treatiſe.

** That is upon myſticall Babylonians.*

The

The Application.

THeſe verſes being thus opened, many profitable Deductions doe ariſe there-from. But I ſhall paſſe by ſome of them, and be as brief as I may in others, that are points fully and ſweetly held forth by others in other Treatiſes, becauſe I ſhall take liberty to be more large in ſome things that are not as yet clearly held forth in print by any other, that I have heard of.

Deduction 1.

That Deduction that firſt in order ariſes from the firſt verſe, is a word of Comfort for all afflicted Saints; and the word of Comfort for ſuch is this, That all their afflictions, whatever they be, are meaſured out unto them by their God, who hath a

tender love unto them, and care over them in their affliction. The Saints of God who are his Temple, and the holy and beloved City, we ſee here are meaſured out unto an afflicted, ſad condition: and their afflictions come not at randome, nor according to the will of their enemies: no, but they are meaſured unto affliction, and their enemies could have no power over them, but that they were by their God given unto the Gentiles, to be troden under foot, otherwiſe it could not have been poſſible, for the Gentiles to have troden them under foot. Now ſince it is Gods act towards his people, it muſt needs be for their good, and therefore *Paul* ſpeaking of the afflictions, and the ſufferings that Saints undergoe, ſpeaks of it as their priviledge, *Phil.* 1.29. *Unto you it is given, in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake.* And the holy Ghoſt in the Propheſie of *Micah*, ſpeaks of the rod of affliction, as of the food of the people of God, *Micah* 7. 14. *Feed thy people with thy rod; the flock of thine heritage, which dwell ſolitarily in the wood.* And as in *Micah*, God is ſaid to feed his people with his rod; ſo he is ſaid to comfort them with his rod: for ſaith *David*, Pſal. 23.4. *Thy rod and thy ſtaffe*

ſtaffe they comfort me. And therefore let Saints in an afflicted condition, be comforted in this conſideration, That their affliction, what ever it be, is that which comes not by chance, as men uſe to ſay; nor according to the wils of men; but their God hath diſpenced it out unto them, who doth it in great wiſdome, and great love, and gives them out affliction, as their priviledge, as their food, and for their comfort. O therefore, let poor ſouls in affliction be no more caſt down, and walk no more heavily, nor goe mourning all the day long no more, becauſe of their afflictions, but walk comfortably under afflictions, becauſe they come from a loving God, who hath appointed them thereunto, 1 *Theſ.* 3. 3.

Deduction 2.

In the ſecond place, it ſerves to enforme us, That it is of God, that enemies do riſe up againſt the Saints; for we ſee here, that the *Gentiles*, the myſtical *Babylonians*, were by God appointed to afflict the people of God; to tread the holy City under foot, before ever they had a being. Now as God doth in love ſuffer his people to be afflicted: So in wrath he uſually gives up wicked men to be the inſtruments of afflicting his peo-

ple. For as the ſufferings of Saints worke out for them a greater weight of glory, (2 *Cor.*4.17.) So the wrongs and violences that wicked men doe offer unto the Saints, doth procure for them a greater weight of vengeance. And therefore the Apoſtle, *Phil.* 1.28. bids the Saints, *To be in nothing terrified by their adverſaries; which is to them* (ſaith he) *an evident token of perdition, but to you of ſalvation, and that of God.* And 2 *Theſſ.*1.6. *It is* (ſaith he) *a righteous thing with God, to recompence tribulation unto them which trouble his Saints.* So that God raiſes up wicked men to afflict his people, that he may pour out the fuller viols of wrath upon them. And therefore, when God told *Pharaoh*, That he would at that time ſend all his plagues upon his heart, and upon his ſervants and people, *Exod.*9.14. ſaith he at the 16.verſe. *And in very deed, for this cauſe have I raiſed thee up, for to ſhew in thee my power, and that my name may be declared thorowout all the earth.* So that no enemy can riſe up againſt the people of God; but it is of God, and God uſually doth it, that he may pour out the fuller viols of wrath upon them. I ſay uſually, it is ſo, but it is not alwaies ſo: for ſome enemies of Saints are ſometimes choſen veſ-

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ſels, as *Paul* was: but ordinarily, it is ſo, and ſo it ſhall be with the Beaſt: for both *Babylon* of old, and this myſtical *Babylon*, after they had afflicted, and oppreſſed the people of God, ſo much as was before ordained, were appointed to take off the dregs of that cup of trembling, which they put into the hands of the people of God, *Iſa.* 51. 21,22,23. *Hear now thou afflicted, and drunken, but not with wine: thus ſaith thy Lord, the Lord and thy God, that pleadeth the cauſe of his people; behold I have taken out of thy hand, the cup of trembling, even the dregs of the cup of my fury; thou ſhalt no more drink it again, but I will put it into the hand of them that afflict thee, which have ſaid to thy ſoul, Bowe down, that we may goe over, and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.* And how this was done, and ſhall be done, both to the materiall and the myſticall *Babylon*, appears at large in the 47. Chapter of *Iſaiah*, and the 51. of *Jeremiah*, and the 18. of the *Revelation*: beſides in ſeverall other Scriptures. Now then, we may ceaſe to wonder, why wicked men doe prevail ſo much, and continue ſo long in doing violence unto Saints; for we ſee it is of God; for ordinarily he ſuffers it, that vengeance may fall the heavier

upon them at last. *Babylon* hath multiplied her abominations for a long time, and made her selfe drunk with the bloud of Saints; but at last she shall be rewarded double for all the cruelties she hath done to the Saints.

Deduction 3.

Thirdly, Saints are here instructed to beware how they be too hasty to get out of an afflicted condition; and especially to beware how they use any indirect means, that so they may come the sooner out of affliction: for it is vain and sinfull for them so to doe: for the time how long they shall remain in an afflicted condition, is fixed by the Father, and so long they shall remain under affliction, though they strive and struggle never so much, to come sooner out of it. For we see here the holy City, was to be troden under foot of the Gentiles, to be in an afflicted condition fourty and two months, and so long they did abide in that condition; it may be they might expect deliverance the first moneth of years; but if not then, yet the second moneth, when sixty years were expired, they might then hope deliverance was near. For the materiall *Babylon*, held the people of God but seventy years,

years, but yet deliverance came not in three, nor four, nor five, nor twenty moneths of years; but when they had been five hundred years under perſecution, there came no deliverance from the tyranny of the Beaſt, but the Saints were to remain ſeven hundred years longer, and why? becauſe the time appointed for deliverance was not come till then. The decree was paſt, that the holy City ſhould be trod under foot fourty and two moneths, and the decree being paſt, ſo long it muſt, and ſo long it did remain to be troden under foot. It is wiſdome therefore for Saints, quietly to ſubmit to the will of their God, in affliction, and not to be too haſty to get out, before the appointed time of their God be come; but if he tarry they muſt wait.

Deduction 4.

Fourthly, In the next here is a further word of Conſolation to Saints in affliction: and that is, That when the time of affliction, in which they are to abide under affliction, is expired, then they ſhall be delivered out of affliction, and nothing ſhall longer prolong their affliction: for we ſee that though the holy City muſt be trod under foot, fourty and two moneths: yet

when that time is expired, they must be delivered. *The rod of the wicked must not alway rest upon the lot of the righteous:* No, the Father hath appointed a time, wherein deliverance must come. The Saints must not alwaies be laid low, and therefore saith the Church, *Micah* 7.8. *Rejoyce not against me, ô mine enemy; when I fall, I shall rise again.* So, though the Witnesses be cloathed in sack-cloth, a long time, yet it shall not be alwaies so, *They shall at last have beauty for ashes, the oil of joy for mourning, the garment of praise, for the spirit of heavinesse,* Isa. 61.3. *And though they have for a time lien among the pots; yet shall they be, as the wings of a Dove, covered with silver, and her fethers with yellow gold,* Psal. 68.13. And of this we are to be confident under any affliction, that we shall have deliverance, and nothing shall be able to hinder it, when the appointed time for our deliverance is come, though not before.

Deduction 5.

Fifthly, In the next place, Is it so, that Jesus Christ hath had some that have prophesied, during all the twelve hundred and odde years that the Beast hath tyrannized over the Saints, during all the time, the Saints have been under the bondage of mystical

ſticall *Babylon*, then this may ſerve to convince thoſe of their errour, who will not hear (ſuch as they acknowledge to be real) Saints, to hold forth the word of truth, the Teſtimony of Jeſus, to the edification, exhortation, and comfort of others; and the reaſon why they will not hear them, is, becauſe they conceive, that ſince the riſing up of the Beaſt, and the *Babyloniſh* darkneſſe, there hath been no true Paſtors, nor Teachers, nor Prophets. Now for the convincing of thoſe of their errour herein; I ſhall be the more large in this Uſe, endeavouring to make it clearly to appear to be their great weaknes.

And now, you that lie under this ſcruple, in the ſpirit of love and meekneſſe, I deſire you to conſider, how evident it is, that Jeſus Chriſt hath had ſome true Prophets, during all this twelve hundred years, that the Beaſt hath troden the Saints under foot: For Jeſus Chriſt ſaith expreſly, *I will give power unto my two Witneſſes, and they ſhall propheſie a thouſand two hundred and ſixty daies, cloathed in ſackcloth.* And this hath been made good, for it appears, that in all times ſince, Chriſt hath had ſome that have propheſied, that is, have held forth the Teſtimony

mony of Jeſus Chriſt; *For the Teſtimony of Jeſus is the ſpirit of propheſie.* And indeed every true Saint is a Prophet, becauſe the Lord revealing his ſecrets to a ſoul, as it maketh it a Saint, ſo it maketh it a Prophet, and ſo the Lord looks upon his Saints as his Witneſſes and Prophets. Now this being evident, That Chriſt hath had true Prophets; this maketh it clear, that as it is ſaid, *Epheſ.* 4. 10, 11, 12, 13. *That Jeſus Chriſt, when he aſcended up farre above all heavens, gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours and Teachers, for the perfecting of Saints, for the worke of the Miniſtery, for the edifying of the body of Chriſt, till we all come into the unity of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt.* So this word hath been fulfilled, Jeſus Chriſt hath alwaies continued theſe. For,

Firſt, Apoſtles have been continued for the edifying of the body of Chriſt, as it is here ſaid: for the Apoſtles being the eie-witneſſes of the Lord Jeſus Chriſt, in all that he did and ſuffered, and of his Reſurrection, as it is evident in that expreſſion of *Peter*, when another Apoſtle was to be cho-

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ſen in the place of *Judas*, *Acts* 1. 21, 22. *Wherefore of theſe men which have accompanied with us, all the time that the Lord Jeſus went in, and out among us. Beginning from the baptiſme of John, unto that ſame day he was taken from us, muſt one be ordained to be a Witneſſe with us of his Reſurrection.* I ſay, they being eie-witneſſes of the Lord Jeſus, their witneſſe which they gave of him is left ſtill upon record, in which Apoſtles ſtill continue uſefull to the Church, for perfecting of Saints for the work of the Miniſtery, and for the edifying of the body of Chriſt, till we all come, *&c.* and in this ſenſe Apoſtles have continued: but Prophets, Evangeliſts, Paſtours, and Teachers have actually continued in the Church; and that doth appear by this, becauſe we here ſee it is evident that Prophets have been continued. Now a man that is a true Prophet of Jeſus Chriſt may be, and in ſome degree truly is an Evangeliſt, and Paſtour, and a Teacher alſo. For

Firſt, To be an Evangeliſt, is to be able to hold forth the Goſpel, in the grace and ſweetneſſe of it, and he that is ſo is an Evangeliſt. And

Secondly, To be a Paſtour, is to be able to feed the flock of Chriſt, both the ſheep and

and tender lambs, with the wholsome, saving truths of Christ, to the nourishing, and strengthning of their Souls. And

Thirdly, To be a Teacher, is to be able to unfold the mysteries of the Gospel, and clearly to hold forth the truths of Christ, to the instruction of the ignorant, and encreating of knowledge; and he that is so is a Teacher.

Now he that is a Prophet, may be all these:

First, He may be a man that publisheth the glad tydings, of the Grace of the Gospel.

And secondly, A man that teacheth, and instructeth people, with knowledge and understanding.

And thirdly, A man that feeds the flock of Christ, with wholsome saving truths. I say a Prophet may be, an Evangelist, a Pastour, and Teacher, and so was *Paul*: that he was a Prophet, appears, *Acts* 13. 1. and that he was a Pastour, appears, in that he was so frequent in feeding the Church of God: and that he was a Teacher, appears, *Acts* 13. 1. and 2 *Tim.* 1. 11. and *Acts* 20. 27. and that he was an Evangelist, appears in all his Epistles, by his full, and sweet holding

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forth the Grace of the Goſpel in them, and as *Paul* was ſo: ſo it might be alſo ſaid of *Apollo*, and *Peter*, and *Barnabas*, and *Timothy*, and others.

But here it may be objected, If one man may be both a Prophet, and Evangeliſt, a Paſtour, and Teacher, Why doth the Apoſtle ſpeak of them particularly, as given to particular perſons; For ſaith he, *Jeſus Chriſt when he aſcended gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and Teachers.* And again, 1 *Cor.* 12. 29. he ſaith, *Are all Apoſtles? Are all Prophets? Are all Teachers?* Implying that the Spirit had diſpenced out the gift of propheſying to one, of teaching to another, of Apoſtleſhip to a third, and not all theſe gifts to one.

Anſw. Though it be true, That a Prophet may be alſo an Apoſtle, an Evangeliſt, a Paſtour, and Teacher, as *Paul* was; yet the Scripture ſpeaks particularly of them, becauſe they are ſeverall gifts, and ſometimes they are ſeverally diſpenſed; ſo that one man may be more properly ſaid to be an Evangeliſt, becauſe he may be more able to hold forth the ſweet word of the Goſpel, and to be a ſon of conſolation, and to be more Evangelical then other, and ſo may be more pro-

properly ſaid to be an Evangeliſt. And ſo of the reſt, one man may be more eminent in one of theſe gifts, then in the reſt; and ſo may be more properly ſaid to be, either a Paſtour, or a Teacher, and yet notwithſtanding, he that is an Evangeliſt, may in ſome ſort be able to act, as a Paſtour, or a Teacher: ſo he that is a Paſtour, may in ſome ſort, be able to act as an Evangeliſt, or a Teacher, though in an eſpeciall manner he may be fitted to doe the work of a Paſtour, and ſo of the reſt: So that the reaſon why they are particularly ſpoken of, is, becauſe that ſome Saints may be more eminently fitted for one of them, then for the reſt; and not that they, that have one of theſe gifts, have only one of thoſe gifts, and is utterly void of the reſt, and this will be the more confirmed, and cleared by comparing this, with that paſſage, 1 *Cor.* 12. 8, 9, 10. *For to one is given by the Spirit the word of wiſdome, to another the word of knowledge, by the ſame Spirit, to another faith, by the ſame Spirit, to another the gifts of healing, by the ſame Spirit, to another the working of miracles, to another propheſie, to another diſcerning of Spirits, to another divers kindes of toungues, to another the interpretation of tongues.* Here the Apoſtle ſpeaks of

ſeverall gifts, and ſaith that one is given to one, and another to another, and a third to a third, *&c.* And his meaning is, That one Saint is more eminent for one gift, and another for another, and not that he that had the word of wiſdome, had no knowledge, nor no faith, *&c.* Nor that he that had faith, had not wiſdome, nor knowledge, *&c.* Nor that he that had knowledge, had no faith, nor wiſdome, nor propheſie, *&c.* Nor that he that had diſcerning of Spirits, had no knowledge, nor propheſie, nor wiſdome, nor faith, *&c.* But this is the Apoſtles meaning, That he that had the word of knowledge, might not have ſo much faith, nor wiſdome, nor diſcerning of ſpirits, *&c.* as he that had leſſe knowledge, ſo he that was full of faith, might have leſſe wiſdome, and diſcerning of ſpirits, and knowledge, *&c.* then thoſe that were more weak in faith. But now as ſome might be eminent in one of theſe gifts only; ſo ſome might be eminent for two, or three: and others might be eminent for them all. And thoſe that were eminent for one only, could not be ſaid to have none of the reſt.

Now by this time the reaſon is evident, why the Apoſtle ſpeaks of Prophets, Evangeliſts,

geliſts, Paſtours, and Teachers diſtinctly, and withall it is evident, that he that is a Prophet is an Evangeliſt, a Paſtour, and a Teacher. For as it cannot be ſaid of him that hath faith, that he hath no knowledge, nor wiſdome, nor diſcerning of ſpirits, *&c.* So it cannot be ſaid of a Prophet, that he is no Evangeliſt, nor Paſtour, nor Teacher.

And now, it is evident, That Prophets have been continued all the while, the Saints have been in *Babylon*; and in the continuance of Prophets, there hath been a continuance of Evangeliſts, and Paſtours, and Teachers, whereby that Scripture hath been made good, *Epheſ.* 4. 10, 11, 12, 13. which ſaies, they muſt all continue, *Till we all come in the unity of the Faith, and of the knowledge of the Son of God, &c.* And this being ſo evident, it appears to be from weakneſſe, and darkneſſe that any have queſtioned, whether any of theſe have been during the time, that the Saints have been captivated to *Babylon.*

But here this query may be made; May there be Prophets, Evangeliſts, Apoſtles, and Teachers, that were never ordained by the laying on of hands?

Anſw. Yes they may; for the Scripture ſpeaks not of laying on of hands upon any, but

but only of Bishops, and Deacons; and they only had the laying on of hands because they were ordained, to doe some particular things, which were to be done by them, and was proper to them only, and none in the Church else, were to act in them, but only they. But Propheſying, and Evangelizing, and feeding, and teaching, and building up one another, was common to all in the Church, as every one had received the gift, so to minister, as good stewards of the Grace they had received! For their gifts are not given to be laid up in a napkin, *But the manifestation of the Spirit, is given to every one to profit withall.* So that, these I say were not restrained only to be done by Bishops, and Deacons, who only were persons ordained, by the laying on of hands; but were common to be done by all.

1 *Pet.* 1. 4. 10. 1 *Cor.* 12. 7.

Now a Bishop, (which the Scripture indifferently cals, either a Bishop, or an Elder, or a Presbyter,) is ordained by the laying on of hands; because he is appointed to the work, which is proper to that Office, and not to any other in the Church.

Now the works that are proper to a Bishop, Elder, or Presbyter. Are,

First, To rule, and guide, and govern the Church: and this is clear by that of the Apostle, 1 *Tim.* 5. 17. *Let the Bishops that rule well be counted worthy of double honour.* And 1 *Tim.* 3. 4. the Apostle saies, That a Bishop must be one that rules well his own house; implying, that he is not fit to rule the Church of God, if he doe not rule his own house well. And of those it is that the Apostle speaks, *Hebrew.* 13. 7. *Remember them which rule over you, who have spoken unto you the word of God.* And vers. 17. *Obey them which have the rule over you and submit, for they watch for your Souls.* And of these he also speaks, 1 *Thes.* 5. 12. *Know them which labour among you, and are over you in the Lord, and admonish you.*

Moreover, secondly, It is the work of a Bishop, or Presbyter, to ordain Elders, or Bishops in the Churches where they are wanting, as appears, *Titus* 1. 5. The Apostle there speaking to *Titus*, who was a Bishop or Presbyter, saith, *For this cause left I thee in Crete; that thou shouldest set in order the things that are wanting*; and ordain Elders in every City. And so *Timothy* being a Bishop, it was his work, as appears by that rule given him, 1 *Tim.* 5. 22. *Lay hand suddenly on no man.* Again it likewise is made evident, to be the work

of Presbyters, 1 *Timothy* 4. 14. and 2 *Tim.* 1. 6.

Now these things were proper to the Office of a Bishop, and others that are not ordained to be Bishops, have no warrant to take upon them to act in these things.

But there are other things that Bishops are also enjoined to doe, that may be and ought to be done by other brethren, but Bishops are enjoined to doe them, in an especiall manner, and they are these:

First, To feed the flock over which they are made over-seers, and this is that *Paul* enjoins the Elders of the Church of *Ephesus* to doe, *Acts* 20. 29. *Take heed unto your selves, and unto all the flock over which the holy Ghost hath made you over-seers, and feed the Church of God, which he hath purchased with his own bloud.* And this is that which *Timothy*, who was an Elder, or Bishop, was enjoined to, in these passages, 1 *Tim.* 4. 3. *Preach the word, be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering, and Doctrine.* And vers. 5. *Doe the work of an Evangelist, make full proof of thy Ministery.* And 2 *Tim.* 2. 15. *Study to shew thy self approved unto God, a work-man that needeth not to be ashamed, rightly deviding the word of truth.* Thus ought Bishops in a more especi-

all manner to feed the flock of God, and to inſtruct and admoniſh them. But this is not their duties only, but the duty of all the brethren, according to their ſeverall abilities. But

Secondly, It is the duty of Biſhops, or Presbyters, to be good examples to believers: this alſo *Timothy* was enjoined unto, 1 *Tim.* 4. 12. *Be thou an example to believers, in word, in converſation, in love, in ſpirit, in faith, and purity.* And this *Titus*, who was a Biſhop, was alſo enjoined unto, *Tit.* 2. 7. *In all things ſhew thy ſelf a pattern of good works: in Doctrine ſhewing uncorruptneſſe, gravity, ſincerity.* And 2 *Tim.* 2. 2. *The things which thou haſt heard of me among many witneſſes, the ſame commit thou to faithfull men, who ſhall be able to teach others alſo.* Thus it is the duty of Elders, or Presbyters, to be a good example to believers: but it is not their duty only, but the duty of all other Saints alſo.

Thirdly, It is the duty of Biſhops, to watch over the ſouls of the flock which are committed to them; for they muſt give account of them to God, and this the Elders, or Biſhops of the Church of *Epheſus*, are enjoined unto, *Acts* 20. 28. *Take heed* (ſaith the Apoſtle) *unto your ſelves, and unto the flock over*

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which the holy Ghoſt hath made you over-ſeers: for I know (ſaies he) *that after my departure, there ſhall grievous wolves enter in among you*: So that the Elders of the Church ought to look to the flock, to keep them from the pernicious Doctrines of wolviſh men, and *Heb.* 13. 17. ſaith the Apoſtle, *Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your ſouls, as they that muſt give account, that they may doe it with joy.* So that it is evident, that it is the duty of the Elders of the Church, to watch over the ſouls of the people. But this is not their duty only; but the duty of all believers, to watch over one another.

Thus the Scripture declaring that Biſhops are ordained, by the laying on of hands, declares what things are to be done by Biſhops, as Biſhops, and not by other Saints; and what things are to be done by them, which is to be done by others alſo. Now the Scripture ſpeaks but of one Office more, to which perſons are ordained by the laying on of hands, and that is of Deacons.

Now the Office of a Deacon the Scripture expreſſes diſtinctly alſo, namely, that they are to receive the collections for the poor, and to diſtribute it to the poor, to widows,

and to such as are in want, and to all according to their necessities. And this appears, *Act.* 6. 1. 2, 3. and 4. verses compared together; this was the work which Deacons were ordained to doe, and which is to be done by them only, and not by others in the Church. But we finde that *Stephen* and *Philip* being Deacons, were such as did feed the flock, preach the Word, opposed gainsaiers, were Teachers, and did the work of Apostles and Evangelists, and wrought miracles, and wonders among the people, as appears in the sixth, seventh and eighth Chapter of the *Acts*; but these are the duty of Deacons; but not their duties only, but the duties of all the brethren, in which they are to act according to the measure of grace received.

And now, since the Scripture speaks but only of Bishops and Deacons, that were ordained by the laying on of hands, and declares it is the duty of the rest of the brethren in the Church, to prophesie, as 1 *Cor.* 14. 31. *Ye may all prophesie one by one*; and that it is the duty of others in the Church to doe the work of Evangelists, Pastors and Teachers. It is hereby clear, that they may be Apostles, Prophets, Evangelists,

vangeliſts, Paſtours and Teachers, that were never ordained by the laying on of hands. And ſo much for anſwer to that query.

And ſince it is made ſo evident, that Prophets, Apoſtles, Evangeliſts, Paſtours and Teachers have continued all the while the Beaſt hath continued, I hope, hereby they that thorow darkneſſe have been of the contrary minde, will be hereby convinced of their errour herein. And now be ye exhorted to frequent the Aſſemblies of Saints; and come to thoſe meeting places, where ſuch as are precious Saints, doe hold forth the word of truth; and by the Spirit of Propheſie doe ſprak unto men, to edification, exhortation and comfort. O come you, and partake of thoſe gifts of the Spirit, whereby ſome are inabled to hold forth the glad tidings of the Goſpel, to publiſh peace, and grace, and mercy thorow Jeſus Chriſt, and to doe the worke of an Evangeliſt, and partake you of thoſe gifts, whereby others are inabled to unfold the myſteries of the Goſpel, and to teach, and inſtruct the ſimple, and to doe the work of a Teacher. In a word, Come and partake of Apoſtolicall, Propheticall and Paſtorall

gifts, of all the particular operations and manifestations of the Spirit of Christ in his Saints: which are given to profit withall. Consider that Jesus Christ saith, *I will give unto my two Witnesses, and they shall prophesie.* It is the gift of Jesus Christ unto his people, which he gives not only for the good of the persons in whom it is, but for the good of others also. Saints have an interest in one anothers gifts; and therefore *Paul* speaking of such as were Prophets, as himself and *Peter*, and *Apollo*, saith he to the Saints (1 *Cor.* 3. 21, 22.) all are yours, *whether Paul or Apollo, or Cephas*, &c. Thus the gifts that are given to others, are given to them for me, and the gifts that are given to me, how weak soever, are not altogether for my self, but for others also: for Jesus Christ hath so disposed of it, to give several gifts to several Saints, to this end to maintain Communion among Saints. O therefore you that are Saints, have Communion one with another, that you may receive benefit from one another, as Christ hath appointed: For he gave *some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers*; What to do? *For the perfecting of Saints, for the work of the Mini-*

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ſtery, for the edifying of the body of Chriſt. Now doe you deſire to be edified? Doe you deſire to preſſe forward toward perfection, that you may not be as children, carried about with every winde of doctrine? Then frequent the Aſſemblies of the Saints, that you may partake of their gifts. Jeſus Chriſt hath given them to effect theſe things in you, and all his people: and for the keeping a ſpirit of love among Saints, that they receiving benefit one from another, may not ſay one to another, I have no need of you, as thoſe ſeem to doe, that forſake the Aſſemblies of Saints: but that all being joyned and knit together, may encreaſe with the encreaſe of God. And ſo much ſhall ſuffice to be ſpoken to this.

Deduction 6.

Sixthly, The next inſtruction that I ſhall come to (though it be not the next in order, yet I ſhall place it here, becauſe of the affinity it hath with this) is this. That ſince the Witneſſes, the Saints of Jeſus Chriſt, have had a ſpirit of praier, all the while the Beaſt hath continued; whereby their enemies have been devoured, as by a ſpirituall fire: then hereby they may be convinced of their errour, that ſay they are

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in *Babylon*, and therefore doe not joyn with any, in pouring out their ſouls to God in praier, nor yet doe it themſelves.

Now let ſuch conſider, that in the darkeſt mid-night of Popery, Saints have had a ſpirit of praier; and indeed it is not poſſible to be a Saint, and not to have a ſpirit of praier. It is the very nature and conſtitution of the ſpirit of a Saint, to aſcend upward to God in praier, at all times, and upon all occaſions.

The truth is, that though the Saints may be without other Ordinances, as baptiſm, and breaking of bread (though I know no rule they have willingly to neglect them neither:) yet they cannot be without the uſe of praier and propheſying; and therefore we ſee that Saints have alwaies enjoyed them, during all the time they have been troden under foot: the ſpirit of praier, and propheſie hath been ſtill upon them. And herein they have appeared to be both living Chriſtians, and waking Chriſtians: a dead man cannot breathe, nor can a ſleeping man ſpeak; but when a man breathes and ſpeaks, he is diſcovered to be, both a living, and a waking man. Now if Chriſtians be not dead Chriſtians,

ſtians, then ſure they will both breathe, and ſpeak as ſoon as the breath of ſpiritual life is in a man, he is a man that breaths toward God in praier continually; and when he is grown up a little, he is able to ſpeak, to edification, exhortation and comfort; though ſome are more fluent in ſpeaking, and have better utterance then others, yet * all in whom there is true ſpiritual life, in ſome ſort or other, doe ſo ſpeak as to edifie, exhort, and comfort one another. Let ſuch therefore as are in this errour, beware how they entertain principles, ſo contrary to the very life of Chriſtianity. And O do you not ſtop your breath; what though you be in *Babylon*? yet you muſt breathe there, otherwiſe you are ſtifled. Beware therefore of being ſtifled, breathe freely toward thy God, whereever thou art. Thou maiſt have Communion with him in any place. Though thou art with *Daniel* in *Babylon*, and in a Lions den; yet the breathings and the pantings of thy ſoul after God, are acceptable to him.

* *Therefore to confine this ſpeaking or propheſying to ſuch only as are ordained to the Biſhops or Preſbyters, is a principle derived from Babylonian darkneſs, and hath not the leaſt footing in the Scripture.*

Object.

Object. But perhaps some may say, When I goe about to pray, I finde much deadnesse, fleshlinesse, carnality and coldnesse in my self, both when I am to pray publikely with other Saints, and when I am privately retired; and I look upon this as an effect of Babylonish darknesse. I question therefore whether I may pray, until it be wholly done away.

Answ. The Apostle, when he bids us, In all things to make known our requests to God, and to pray without ceasing, and to continue in praier, and to pray continually, *Phil.*4.6. 1 *Thess.*5.17. *Col.*4.2. did very well know, That Saints did carry flesh about them, which would be opposing the Spirit; and therefore he himself saith, *When I would doe good, evil is present with me*; and, *The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot doe the things that ye would*, Gal.5.17. I say the Apostle knew this, That the flesh would oppose, but he would not have Saints, upon that ground to neglect spirituall duties: for that were to suffer the flesh to get the victory; but rather to be the more frequent in spirituall duties, and to be the more incessant in holy

ly performances, especially in praier, that so they might overcome the flesh that so oppoſeth.

Again secondly, When the Apostle presses Saints to spirituall duties, he speaks to them as knowing, that though they carry flesh still about them, yet that they have a spirit in them, in which they are to act toward God: and that though flesh be acting in them; yet at the same time, that spirit may act in them. And therefore when Saints come to pray, though the flesh doe endeavour, to put out the life of the Spirit, yet the Spirit strives to mortifie the flesh: and though both act at the same time, yet God is able to distinguish, between what cometh from his own Spirit, which is alwaies in his Saints, and what comes from flesh in them. And though the flesh doe act its part, yet Jesus Christ having by one offering, done away all the corruptions of the flesh in his people: God can notwithstanding the flesh in them, smell a sweet savour in those performances, in which there is much weakness and flesh, and but little of the Spirit appearing; there being an attonement already made, for the sins of their holy things. So that Saints, you having

Spirit

Spirit in you, as well as fleſh, you are not to neglect to performe ſpirituall duties, becauſe you doe not ſee fleſh wholly ſubdued (for that was never yet done in any Saint, while he remained in this tabernacle) but in that ſpirit to act, eſpecially in praier, even when you finde fleſh alſo acting; for if you have but a ſpiritual deſire, to have that fleſh ſubdued, that deſire cometh from the Spirit; and that ſpark being neglected, may ſeem to die; but it according to the rule of *Paul* to *Timothy*, we ſtirre up that gift of the Spirit we have received, how weak ſoever it may ſeem to be, that ſpark may grow up into a flame, and get ſtrength in a great meaſure, to burn up that corruption that ſo troubles and burthens us. Therefore the Apoſtle gives this rule, *To continue in praier.* Saints doe you deſire to have fleſh ſubdued? then continue ſo deſiring, and be continually lifting up your ſpirits, to your God in praier againſt it: and that you may doe ſo, take all opportunities to retire your ſelf, from other imploiments, that you may lift up your ſouls unto God in praier: and doe not content your ſelves with barely having theſe deſires, and ſo be continually plunging your ſelves in worldly imploiments, in converſing

converſing with ſublunary things: but improve all opportunities, to retire your ſelves, from converſing with theſe things, for the enlivening and enflaming of your ſpirits; and doe not perſwade your ſelves, that while you are diſcourſing of your bargains, and tradings, and lands, and livings, and cloathing, and I know not what; that you pray as well, as when you retire your ſelf into a private place, to lift up your ſouls in ſecret to God in praier: For our Saviour gives you this direction; *When you pray enter into your cloſets, and ſhut your doors, and pray to your Father which is in ſecret*, &c. *Matth.6.6.* And our Saviour himſelf obſerved the ſame rule: for it is often ſaid of him, That he went apart into a mountain to pray; and continued whole nights in praier unto God: the night being the time in which he was free from other imploiments. And ſo *Act.* 10.9. it is ſaid, That *Peter* went upon the houſe to pray. And truly if Saints did improve more opportunities, and take more advantages thus to retire themſelves to converſe with God; ſo much coldneſſe and lukewarmneſſe, worldlineſſe, covetouſneſſe, pride, and contention would not appear in them. But it hath

hath been the deſigne of the common enemy, to take off Saints from theſe warrantable, profitable and advantagious retirements, wherein they might enjoy Communion with God, to the end they may continue in a more looſe and carnal frame, to the ſading of their ſpirits, and to the ſcandal of their moſt holy profeſſion.

But another may ſay, I finde that our Saviour ſaith unto his Diſciples, *Whatſoever ye ſhall ask in my Name, that will I doe,* Joh. 14. 13. And *John* ſaith, *We have confidence toward God, and whatſoever we ask, we receive of him,* 1 Joh. 3. 21, 22. And again, *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatſoever we ask, we know that we have the Petitions that we deſired of him,* 1 *John* 5. 14, 15. And by theſe paſſages it appears, That Saints in the Primitive times, before the great falling away, and the riſing of the Beaſt; when they praied, had aſſurance that they ſhould have the Petitions they deſired. But when I pray, I have no ſuch confidence in many things: and many times it is a long time before my Petitions are anſwered; and in ſome Petitions I have a plain denial; and therefore I queſtion,

queſtion, whether it be not ſinfull for me ſo to continue praying, until I am fully come out of *Babylon*: and then I conceive that I ſhall have ſuch a ſpirit of praier, as the Saints had in the Primitive times, and have confidence, that whatſoever I ask of God, I ſhall receive of him.

Anſw. Firſt, That the Saints while they have been under the bondage of *Babylon*, have had a ſpirit of praier; and have had their petitions heard, is evident. For their praiers have brought judgements upon their enemies, being preſented upon the golden Altar. And if it have been no ſin, for theſe to continue praying, though they were in *Babylon*: then doubtleſſe it would be no ſin for thee to pray, though thou ſhouldeſt be in *Babylon*. But

Secondly, Whereas thou ſaiſt, That in ſome things thou haſt no confidence that thou ſhalt be heard; and ſometimes it is long before ſome Petitions are granted, and other Petitions are plainly denied. Let me tell thee, That if in thoſe things, in which thou haſt no confidence, thou doe pray for them with the ſubmiſſion of thy will, unto the will of the Father, it may be no ſin for thee ſo to pray, for the things that thy ſoul

desires, though thou hast no confidence of them; if they be such things, as be not sinfull in themselves, as such as these are not, *viz.* to be delivered from bodily distempers, to be kept from dangers in travelling, whether by sea or land; to be delivered from the tyranny of unreasonable men, that seek to doe thee hurt: or to have parents, or children, or wife, or husband, or brethren, or sisters, or any other friend delivered from bodily distempers, or dangers in travelling, *&c.* or to have them brought to the knowledge of the truth, from darkness to light, and from the power of Satan to God: or to have them kept from errours and seducing spirits. I say these, and such like things, which are not sinfull in themselves, if thy soul desire them, it will be no sinne for thee to pray for them, though thou hast no confidence that they shall be granted; so thou pray for these, with the submitting of thy will, to the will of the Father. And this is clear, in that the Lord Jesus himself, in whom was no sinne, did pray so, with submission to the Fathers will, for deliverance from that bitter cup, which he was to drink of, though he had no confidence that his Petition should be granted. So that

Saints

Saints may pray, for thoſe things which th y doe not infallibly know, to be according to the minde of God: and yet it may be no ſinne ſo to pray, if they doe pray with ſubmiſſion to the Fathers will. And in ſo praying they may be acceptable to the Father, who many times doth grant ſome of thoſe Petitions, as ſoon as they are put up; and at other times, after he hath made his people to wait long, and to pray importunately for them. And if ſome of them be denied, yet their perſons and praiers may be accepted, and may be, and ſometimes are granted another way, God giving them in that, which is better then the thing deſired. But

Thirdly, All Saints may have, and doubtleſſe many Saints have as much confidence now in praier, as the Saints had in the Primitive times; for what was the confidence that Saints then had? Saith *John*, *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.* This was the primitive Saints confidence, and what Saint hath not this confidence now, that if we ask any thing according to his will, he heareth us? Saints are now confident, That the things they pray for which

God wils, and intends to give unto them, shall be granted, only they have not an infallible spirit, so as to know in all things, what it is the will of God to bestow upon them. But many things they doe know, and others they have strong perswasions of, when God in a more then ordinary manner, moves their spirits to pray for them.

Thus Saints have a holy boldnes and confidence, in approaching to the throne of Grace, by the mediation of Jesus Christ, coming to God in the spirit of Adoption, being confident of having every good thing, that a gracious and loving Father sees good for them, all their Petitions are heard. They are confident, that if they ask any thing according to his will, he heareth them. And no Saints in the Primitive times had other confidence. So that Saints, it is no sinne for you to continue praying, making known your requests to God, but it is your duty so to do. But

Fourthly, Though flesh doe break out, and in some things Saints doe not pray aright, yet they are not therefore wholly to neglect praying: knowing that God still delights in the breathings of his owne

Spirit

Spirit in them; although they have many weakneſſes and infirmities in them. And

Fifthly, If they finde their faith is not ſo high, nor their confidence ſo ſtrong, as ſome Primitive Saints were, then ought they to pray for the increaſe of faith. If they be weak in faith, let them have recourſe to him, who is the authour and finiſher of faith, for the ſtrengthening of it; who will give liberally, and will not upbraid his people, though they be weak. Though a man that is altogether faithleſſe, hath no promiſe ſure to him; yet the man weak in faith, hath as many promiſes made to him, as he that is ſtrong in faith. So that though it be weak, yet if it be a true faith in him that praies for the increaſe of faith, he ſhall finde acceſſe to the throne of grace. And ſo much for the clearing of this.

Deduction 7.

Seventhly, The next Deduction is to diſcover the excellency and precioufnes of Saints, from the 4 & 5 verſes, they are diſcovered to be excellent, in that they are ſaid to be Olive trees, they are not as the dry tree, who is *nigh unto curſing, whoſe end is to be burned*, He. 6. 8. But bleſſed and happy is the condition of Sainte-

For they have an *unction from the holy Ones*, they ſtand in the preſence of the Lord of the whole earth. They are precious in the eies of God, and profitable to men: for they empty the golden oil, they have received from the holy one into others; the Spirit as it floweth from them, ſometimes penitrates into thoſe that are ſtrangers, aliens to Jeſus Chriſt, whereby they are brought home to the imbraces of Jeſus Chriſt: and then Saints are excellent in their eyes alſo. And ſo *David* cals them, *Pſal.* 16.2,3. *My goodneſſe extendeth not to thee; but to the Saints that are in the earth, and to the excellent in whom is all my delight.* And excellent they are.

Secondly, Becauſe they are not only as Olive-trees, but as Candle-ſticks. For as it is ſaid of Jeſus Chriſt, ſo it is ſaid of them, *They are the light of the world*, Mat. 5.14. They are *as light ſhining in a dark place.* Now how precious is light, to them that are continually in a ſenſible darkneſſe? Light is one of the moſt precious things in the world: it puts a beauty upon other things, it chears and comforts the heart; it cauſes men to ſee the dangers that are in their way, that ſo they may avoid them: and many others, are the excellent properties

of

of this naturall light; but many more, are the precious effects of ſpirituall light. And this is that that Saints have; though others are in the darkneſſe of hell, yet they enjoy the light of heaven: *The Lord God almighty, and the Lamb are a light unto them,* Rev. 21. 23. And in this reſpect alſo Saints are excellent and precious ones: But I would be brief in this particular, and therefore ſhall not further enlarge it.

Deduction 8.

Eighthly, The next Deduction, in which I ſhall be brief alſo, is to diſcover from the fifth verſe, the dangerous condition of thoſe wicked men, that are enemies to Saints. Though Saints ſeem to be poor, weak, deſpicable creatures, and their enemies in outward appearance ſeem to be ſtrong and potent, and to be overcomers of them: yet theſe ſeeming weak Saints, are ſtrong, and mighty: for they can but ſend up a meſſage to heaven, and bring ſecret and inviſible arrows from thence, which ſhall deſtroy their enemies. The breath of their mouth kindles coals of fire, that deſtroies their enemies; *And if any man will hurt them, he muſt with this fire be killed.* Little doe wicked men think, that when they deal cruelly with Saints,

they bring coals of fire upon their owne heads; yet so they doe, if they continue irreconcilable enemies unto them. There is a notable place, to shew the danger men run upon, when they offer to wrong the Saints of God, it is *Zech.* 12.3. *In that day, saith the Lord, will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces; though all the people of the earth shall be gathered together against it.* Though the spirituall *Jerusalem*, the Saints of God, had all the people of the earth gathered together against them; yet so potent and strong are they, through the Lord of host their God, as they should overcome them all; they should be as a burdensome stone, and should crush in pieces, all that burden themselves with them. Therefore it would be wisdome in men, to beware how they offer any violence to any one of the Saints of God, either to their lives or liberties, how colourable so ever the pretences be, upon which they doe it; seeing it is such a dangerous thing to abuse Saints: as that in wronging them, men be devoured or destroied by them. And so I have done with this particular also.

Deduction

Deduction 9.

Ninthly, In the next place from the ſixth verſe, might be diſcovered the reaſon, why there hath been ſuch a hardneſſe of heart and impenitency upon the Beaſt, and the Babyloniſh crew; namely, becauſe that as a judgement upon them, for perſecuting the Saints of God; the heavens have been ſo ſhut up againſt them, as that none of the waters of the ſpirit have deſcended upon them. But I paſſe this by, with ſome other particulars that might be obſerved in that verſe.

Deduction 10.

The tenth Deduction is from the ſeventh verſe, where it is ſaid, *The Beaſt that aſcendeth out of the bottomleſſe pit, ſhall make warre*, &c. It doth enform us, that this title, *The Beaſt*, is the moſt proper title of the Pope; as is evident in the comparing of the ſeveral paſſages in this propheſie, where the Beaſt is mentioned together; which is done in the explicatory part of this Diſcourſe; where it appears evidently, that by the Beaſt is meant the Pope: Now in all the other paſſages, of the propheſie of this book, where the Pope is mentioned; and in this ſeventh verſe, he being called *the Beaſt*, it is evident,

that

that this is his moſt proper title. Though it is true, the Pope is Antichriſtian, yet we doe no where, in the propheſie of this book, nor in any other Scripture where he is expreſſely ſpoken of, finde the title of Antichriſt given to him. But generally, in the propheſie of this book, and in the propheſie of *Daniel*, where there are ſome things ſpoken of him, he is called *the Beaſt*. And for the 2 *Theſſ.* 2. where he is alſo expreſly ſpoken of, and plainly deſcribed, he is not called there Antichriſt neither, but is there called, *That man of ſin, the ſon of perdition, and that wicked.*

Now it is ſaid, there are many Antichriſts, 1 *John* 2.19. But it is no where ſaid, There are many Beaſts, and therefore he is called, *The Beaſt*, and that man of ſinne, the ſonne of perdition, and that wicked. As we uſe to ſay, The King of ſuch a Kingdome; and The Governour of ſuch a place; and, The Maior of ſuch a City or Town; importing there is but one: So the Pope is called, The Beaſt. For though there be many Antichriſts, yet there is but one Beaſt; but one Pope, who is, The Beaſt. I doe the rather obſerve this: firſt to diſcover, the exceeding greatneſſe of the wickedneſſe, and

the

the abominableneſſe of the Pope; who for his oppoſition to God, and his enmity to the Saints, is expreſt by a peculiar title, that is proper only to that wicked one: to ſhew that he is above al others hateful and curſed.

And ſecondly, I doe the rather ſpeak of this, becauſe ſome doe confuſedly ſpeak of the *Beaſt* and Antichriſt, confounding the Beaſt with Antichriſt, whereas there be many that are, and may be called Antichriſts, eſpecially ſome that are riſen up lately, That deny that Jeſus is the Chriſt, making themſelves equal with the Lord Jeſus Chriſt: and who do alſo deny, That Jeſus Chriſt is come in the fleſh; or at leaſt have a light eſteem of Chriſts coming in the fleſh: by looking upon that fleſh, which was ſo united unto the God-head, as when the life of it was laid down: it was ſaid to be the life of God, 1 *John* 3. 16. as no * more to be eſteemed then the fleſh of a common man. I ſay theſe, and ſuch as theſe are Antichriſts, as is clear, 1 *John* 2. 22. and 1 *Joh.* 4. 3. But though there be many

**Though that fleſh as it was offered up through the eternall ſpirit, was a propitiation for our ſins, and that bloud ſo ſhed did cleanſe us from all ſin: ye that fleſh ſo offered, did at once ſanctifie and perfect all that are his. 1 Jo. 4. 10. and 1 Joh. 1. 7 and Heb. 10. 10. and 14.*

many Antichriſts, yet there is but one that may be called the *Beaſt* : but by confounding the Beaſt with Antichriſt, ſome look upon the Beaſt onely as Antichriſt, whereas there be many Antichriſts, which are to be rejected and avoided, beſides the Beaſt; though they have more ſpecious pretences than the Beaſts pretences now are, and are thereby the more like to prevail upon the more knowing profeſſors of the time. So much for this particular.

Deduction 11.

Eleventhly, In the eleventh place, it ſerves to juſtifie the Parliament, and all that joyned with them in the late defenſive war. Now although they have been branded with the odious titles of Rebels and Traitours, and what not: yet here their juſtice and righteouſnes in that act, appears as clear as the Sunne.

For firſt, we ſee here, that the enemies which they did oppoſe was the Beaſt, that did aſcend out of the bottomleſſe pit. And who the Beaſt is, and how the Beaſt did appear to be he, that did wage the late warre in *England* and *Ireland*, is made evident in the explicatory part of this Diſcourſe. Now ſince it was the Beaſt, that curſed enemy of

Jeſus

Jesus Christ, and all his Saints, that raised this warre, it was a most righteous act in the Parliament, and all that did adhere to them, to oppose him, and his party in it.

But here by the way I desire to declare, That though I doe affirme, that that warre was raised by the Beast, that cursed enemy of Jesus Christ: yet doe I not hereby condemn every particular man that did engage in this warre; nor any particular man, high or low: for I know not, but that it might be possible, for some by colourable pretences to be drawn to engage in this warre, that never intended to fight for the Beast, but on the contrary hated him. But this I affirm, that the generality of those (especially of the chiefest) that engaged in this warre, were such as were thereunto incited by the Beast, and intended the advancement of the Beast.

And now I say, seeing the warre, that was raised against the Protestants in *Ireland*, and against the Parliament, and such as were stiled Puritans and round-heads in *England*, was a warre made by the Beast, that ascended out of the bottomlesse pit, and contrived in *Rome* and hell: it was a most righteous thing

thing for the Parliament, and thoſe that adhered to them, to defend themſelves againſt it: God having put a power into their hands to do it: and yet were they no Rebels, unleſſe it were rebellion to oppoſe the Pope and the devil.

And ſecondly, The righteouſneſſe of the Parliament, and thoſe that adhered to them, is made further evident, by conſidering the ends for which the Beaſt did raiſe this war; and they were,

Firſt, To deſtroy the Witneſſes, to make an utter end of all the Saints and ſervants of Jeſus Chriſt, and to leave none that ſhould oppoſe or ſpeak againſt the Beaſt, the Pope, that ſo he might bring all men into a profeſſed ſubjection to himſelf. And knowing that the Puritans were the only obſtructers hereof (for others would eaſily enough have been perſwaded unto a uniformity, and would ſay, that there was little or nothing in the *Romiſh* doctrines, but might have been imbraced, rather then to make any diviſion, if the Puritans were removed out of the way) therefore one main end the Beaſt had in this warre, was to overcome the Witneſſes. Now this being one end of the Beaſt in that warre, it was a righteous thing

for

for the Parliament, and those that adhered to them, to oppose the Beast, for the rescuing of, and preserving of the Saints of Jesus Christ, from the tyranny of the Beast.

It being a righteous act in *Abraham* to rescue and deliver one just *Lot*, from those that would have captivated him, and his family: It is much more a righteous act in the Parliamentary party, to rescue and deliver, all the precious Saints of Jesus Christ: (for al Saints had a share in this deliverance) from the cruelty and tyranny of the Beast, that sought their ruine. But

Secondly, Their righteousnesse in that act, will appear, if we consider the other end of the Beast in the late warre, and that was to thrust out Jesus Christ, from raigning as King, and to set up his owne Kingdome, by subjecting the consciences of all that professe Jesus Christ, both in this Kingdome, and all others, unto his laws. Now this being his other great design in that war; it was a most righteous thing to oppose him in it. And it had been a great sinne for the Parliament to stoop themselves, and to suffer all the rest in the Kingdome, thus to be subjected to the Beast; and lay aside the Regall

gall power of Jesus Christ: God having put power into their hands, to oppose the Beast herein.

Thus, the righteousnesse of those that did oppose the Beast, appears, if we look upon the ends of the Beast in that warre. And

Thirdly, Their righteousnesse in that act of opposing the Beast, is made the farther evident, because it is in part a fulfilling of that righteous sentence, which God hath past upon the Beast, *Revel.* 18.6,7. where God saies to his people thus, *Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double: how much she hath glorified her self, and lived deliciously, so much torment and sorrow give her.* Now this sentence is in this warre (wherein the Beast hath been overcome, and his designs frustrated, and a tenth part of *Babylon* is fallen) in part fulfilled: for in this warre *Babylon* hath in part had of the same cup, which she filled to the Saints, as she overcame them, so they have in part overcome her; and this is the beginning of her torments, which are coming on apace, and ere long the cup that she hath filled, shall be filled to her double.

Now

Now the Parliament, and thoſe that adhered to them, having in the late defenſive warre, in part fulfilled that righteous ſentence of God upon *Babylon*; it doth therein moſt clearly appear to be a righteous act.

Deduction 12.

Twelfthly, In the next place here is a diſcovery of the reaſon why the Parliamentary Army, did not more prevail for the firſt three years and an half, and why after that period of time it was ſo ſucceſſefull and victorious: The reaſon of it here plainly appears to be, becauſe it was (according to fore-appointment) the minde of God, to have his people brought to a low ebb, for ſuch a period of time; ſo that they ſhould be lookt upon as dead men, and the enemy ſhould rejoyce over them, as if they were all totally overcome for three years and an half: And ſince it was ſo, it was not poſſible for the inſtruments that were then imploied, if they had been never ſo faithfull, ſo active and diligent, to do any more, then that which God had raiſed them up for; which was only to keep the dead bodies of his people from being buried: and ſo much they did: they ſtill defended the cauſe of the

Witneſſes againſt the enemy, ſo as it was only kept, as it were above-ground, though it ſeemed to be as dead. And ſo God would have it to be, for the firſt three yeares and an half: but when the firſt three years and an half were compleatly (according to Scripture account) expired; then it was not poſſible, for the adverſe party to prevail over them; for then the time was come, in which the Witneſſes were to be raiſed, and then the Spirit of life from God entered into them: and that was the reaſon why they went on like active, living men, ſo couragiouſly and victoriouſly: for God had appointed them to carry on his worke, for the fall of this Kingdom from *Rome*.

Deduction 13.

Thirteenth, In the next place, this ſerves to exhort all thoſe that were drawne to engage in the late war againſt the Parliament, and thoſe godly people that adhered to them, to relinquiſh that act of theirs. And that,

Firſt, Becauſe it is ſo apparent, that in ſo doing, they were inſtruments of upholding the Kingdome of the Beaſt, and that they did in it endeavour to ſupport the Beaſt, as much as in them lay, whatever the preten-

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ces were upon which they were drawne to engage in it: and therefore if they desire to be enemies to the Beast, let them be enemies to this act of theirs: for in it they went about to support the Beast, though it was in vain, the time of his ruine being come: and therefore it behoves them to repent of what they have done in it; for it is not good pretences can justifie an evil action. It would be their wisdome therefore, now at last to renounce it, as they renounce the Beast himself. And

Secondly, It concerns them to repent of this deed of theirs, considering against whom they fought, not against ordinary men, but against the choisest of * men, the Witnesses and servants of Jesus Christ: nay they fought not against them onely, but against Jesus Christ: for as Jesus Christ saith to his Disciples, That *the world hated them, because it hated him; and he that hateth*

* *Though I say that it was against the choisest of men; yet I doe not hereby affirme, That all that were engaged on that side, in an outward opposition, were the choisest of men: for some that were on that side, might be as bad as some on the other side: for some of the nations, and*

kindreds, and tongues, and people that were distinct from the Witnesses did help the Witnesses, as the earth was said to help the woman, Revel. 12.16.

him, hateth the Father also, *Joh.*15.18.& 23. So it may be said, that they that fought against the Saints of Iesus Christ, fought against Iesus Christ himself, and against the Father also. Now therefore, you that were active in that quarrel of the Beast, how doth it concern you to renounce what you have done therein? least you be found to be fighters against God: and let no longer a spirit of enmity and difference remain between you, and those that you opposed in that particular, but be of one minde with them, in a mutuall opposing of the Beast with them. And this doe, least persisting in that way of defending the Beast, you be destroied with the Beast.

Deduction 14.

Fourteenthly, In the next place it enformes all those that did engage in the late defensive warre, that they have cause to rejoyce in what they have done, in that particular, and no cause to repent of it. Have you contributed to the maintenance of the warre in *England* and *Ireland*, by lending plate,

plate, and disburſing money? And have you ſent horſes, and arms, and proviſions to the Army? And have your ſervants or children, or your ſelves in perſon, been actually in that warre? You have cauſe to rejoyce in all that you have done therein: for you ſee it was a moſt juſt and righteous act, and God hath by it brought a moſt glorious worke to paſſe, in the bringing this Kingdome from that vaſſallage to *Rome*, in which it hath been this twelve hundred years, and putting the cup of trembling into the hands of the enemies of Ieſus Chriſt, the dregs whereof they ſhall at laſt take off. And therefore you have no cauſe to repent, but to rejoyce in what you have done therein; to rejoyce that you had the honour to be in any meaſure inſtruments of promoting ſuch a cauſe; and if you ſuffered any loſſes, by being oppoſers of the adverſe party, yet it was farre better to be loſers in oppoſing them, then in any meaſure to comply with them. And you that have received wounds, or loſt limbs, for promoting that cauſe may glory in them: for what ſoever you have herein done, or ſuffered, it hath been in, and for oppoſing that grand enemy of Ieſus Chriſt, *The Beaſt*, and in being inſtruments

of bringing Gods designe to passe, for the ruining of great *Babylon*, and the setting up the Kingdome of Iesus Christ. And therefore, how ever you seem to be rewarded of men for it; yet never repent of it, but rejoyce in what you have done in it.

Deduction 15.

Fifteenthly, In the next place this may convince those of their errour, that take to themselves a power over the consciences of Saints, to rule over them, and make laws for them, and to force them to obedience to those laws.

Let such seriously consider this, that this is apparently that cursed power that the Beast hath usurpt to himself, or at least it had no other Donor then the Dragon, the old Serpent, the Devil: who gave the Beast his Power and Seat, and great authority. And by this Power the Bishop of *Rome*, first became, and still continues to be the Beast. And this is a Power that is abhorred of God; for those men that exercise this Power, doe take away the legislative power of God, who is the King, the Judge, and the LAW-GIVER of his Saints; and doe give Iesus Christ lesse honour, then the Heathens doe their idols, who doe allow them to be

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the orderers of their own worſhip.

O that theſe men therefore might be convinced of their errour, in impoſing their lawes upon the conſciences of Saints, and conſtraining them to worſhip God, according to the rules that they have hammered out from them; though they dare not affirme that they themſelves are infallible: for ſurely, if they perſiſt in it, God who is jealous of his glory, and will not give it to another, will break out in the fire of his jealouſie againſt them, as well as againſt the Beaſt, that great man of ſin, who ſitteth in the Temple of God, and takes upon him to make lawes as God. It concerns them therefore, to beware how they goe on in theſe waies, leaſt they be deſtroyed with that ſon of perdition.

Again, Let ſuch conſider, that all thoſe that ever exercited this power, for the generallity of them were alwaies enemies of the moſt precious, and moſt ſpirituall Saints; and were followed with a curſe. Let them but look upon the Biſhops, and generally they were enemies of Saints, and a curſe reſted on them, even a blindeneſſe of minde, and hardneſſe of heart; and at laſt they were brought down, and ſhame and

contempt caſt upon them.

And it may be ſome of you, that have endeavoured to take the ſame power, have oppoſed the Biſhops for the ſame thing: O therefore, that in the conſideration heerof you might at laſt lay down that impoſing power, although thereby you may ſeem to loſe, that honour that you ſeek from men, and to loſe much of theſe outward things, the things of the world, which at beſt are but vanity: for it is far better to be without theſe, and have a good conſcience, than to enjoy much of theſe, either with a troubled, or ſeared conſcience, and a hardened heart. It is better to be at emnity with the Beaſt heerin, and loſe much of the world, then to enjoy abundance of the world, and ſoon after to periſh with the Beaſt.

Again, This let me tell you with all, that if you ſhall perſiſt, in endeavouring to get ſuch an impoſing power (it being that by which the Beaſt raigns in any place where it is) it is in vain for you to endeavour it in *England*, for *England* is fallen from *Rome*, and is no more a part of *Rome*; and therefore it is in vain to ſeeke to exerciſe a Romiſh power any longer in it. And

England

England being thus fallen, is become a preſident to the other Kingdomes ſo to doe, and ſhall not return to *Rome* again, for *England* and all the other Kingdomes muſt hate the whore, and make her deſolate.

And thus much I cannot but ſpeake, to you that endeavour to take ſuch a power upon you, whether you will hear, or whether you will forbear.

Deduction 16.

16. The next particular ariſing from theſe verſes thus opened, is an exhortation to all the Saints in *England*, to dwell together in unity. O you precious ſonnes and daughters of the Almighty, the Saints, and Witneſſes of the Lord Jeſus Chriſt, that are in this Kingdome of *England*, Conſider you what your condition was about ſeven or eight year a go; at what time you were trampled upon by the Biſhops (which was a treading under foot of the Beaſt) Call to minde how ſome of you were pillored, and had your eares cropt and many of you impriſoned, and fined, and by ſeverall other waies were perſecuted, and troubled by the members of the Beaſt your adverſaries: and that onely for acting that which in your conſcience, you were perſwaded was according

ding to the minde of God; and which if you had for fear of men, or for any other reason left undone, your conscience told you, that you should in so doing be disobedient to your heavenly Father. I say, call these things to minde, and what a great pressure it was to your spirit, that you could not with liberty, and freedome follow the Lamb; but men did what in them lay to enforce you to worship the Beast, and to embrace for doctrine, the commandments of men. O how grievious was this oppression to you! And what a burden was it? And how did you groan in your spirits to be delivered? What a grief was it to you to see precious Saints cruelly, and ridgedly dealt with, by the enemies of Iesus Christ? And how many frequent prayers did your souls breath out, and lift up to heaven against your eneniies, and for deliverance, from their yoake of bondage? I say, call these things to minde, and remember that this was the condition of you all, whether you are such as are commonly called Presbyterians, or Independents, or Anabaptists, if you were Saints, if you loved the Lord Iesus Christ in sincerity, you were all a like hated of, and opposed by the Beast: and it

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was a grief, and burden to all your ſpirits, to ſee the enemies of Ieſus Chriſt to prevail ſo much, and you all, both Presbyterians, Independents and Anabaptiſts did pour out many effectual, fervent praiers againſt the Beaſt, and the Biſhops his adherents in *England*.

Again, Conſider, as the Beaſt was thus an enemy to you all alike, ſo it was a mercy to you all alike, when in the year 1645. God gave you all, a full victory over the adherents of the Beaſt in this Kingdom: for then the Biſhops, and them that fought for them (and in them the Beaſt) was overcome. And this, I ſay, was a mercy to you all alike, and it was alike anſwer to all your praiers, and alike joy to all your ſpirits, to ſee your enemies, and the enemies of Jeſus Chriſt overcome. And now ſince you are all children of the ſame Father, and have all one Lord Ieſus Chriſt, and have all one Spirit, and have all drank of one cup of affliction, and had all one common enemy that hated you all, and perſecuted you all, becauſe you had all the one holy Spirit of the Father, and of the Son in you: and ſince your Father in love to you all, and in anſwer to the praiers of you all, gave you

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all alike deliverance from that enemy of you all. O unite, unite, unite! ſince your God hath made you one in his love, O be you one in your love one to another! and let it appear that you dwell in God, by dwelling in love. What a low, unworthy thing is it, for you that dwell in God, to grow cold in love towards your brethren, the children of your Father, for differing from you in judgement, in ſome circumſtantiall things only? What if ſome be weak, and doe not know ſo much of the minde of God, in ſome circumſtantial things as you (whether you be Presbyterians, Independents or Anabaptiſts) conceive you doe? Will you therefore not love your weak brother, for whom Chriſt died, and who is beloved of your Father, becauſe your Father in his wiſdome, hath yet with-held that light from him, which he hath given to you? What a weakneſſe is this in you thus to doe? Doe you not know, that it is not for your merits that you have more then him, but it was from grace, from free favour that you have it? And doth what you have received from grace, worke ſuch an effect in you, as to make you grow cold in love toward your brethren? O let it be far from you!

And

And what though ſome are Presbyterians and ſome Independents, as they are commonly diſtinguiſhed? Though I could wiſh, that theſe diſtinctions of difference might be all laid aſide, and that all that belong to Jeſus Chriſt might only be called Saints, and the ſervants of Jeſus Chriſt, and by ſuch generall expreſſions as include them all, though they ſtill differ in circumſtances: for there were no ſuch diſtinctions uſed among Saints in the primitive times, though there were differences in ſome circumſtances. But I ſay, What though ſome are Presbyterians and ſome Anabaptiſts, &c? Yet if they are ſuch as you judge to be in Chriſt Jeſus, and to be beloved of the Father: reſolve you in the ſtrength of Ghriſt, to ſuffer none of their differences from you in judgement, to with-draw your affections from them: but ſince you love your God and Father, love you his beloved children, and your brethren: and ſince you ſincerely love the Lord Jeſus Chriſt, let it appear in loving of thoſe upon whom his image is ſtampt: For there is no reaſon, why you ſhould not love Presbyterians, as well as Independents, and Anabaptiſts, as well as Presbyterians, &c. unleſſe you look upon them as

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no Saints, as ſuch as are no lovers of the Lord Jeſus: but if you look upon them as Saints, then if you love the Lord Jeſus, you cannot but love them, what ever their judgements be. And if you be deficient herein, you are to condemn your ſelves in it, and to be humbled for it. And henceforth, conſidering the oneneſſe that is between you all, what ever your judgements are, and that you have been as one in your ſufferings, and as one in deliverances from ſufferings, doe you ſtill be one in love, and then *upon you will the Lord command the bleſſing, even life for evermore.* Pſal. 133.3.

Deduction 17.

17. The next, and the main Deduction that flows from theſe verſes, being thus explained, is a ſpeciall encouragement, in particular to the high and honourable Court of Parliament, and to his Excellency the Lord *FAIRFAX*, and the honoured his Councell of Warre, and all inferiour Officers and Souldiers, and in generall to all the Witneſſes of Jeſus Chriſt in this Kingdom of *England*.

First, It is of ſpeciall encouragement unto the high and honourable Court of Parliament; for as much as (a great number

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of them, being the Witneſſes of Jeſus Chriſt) they were the primary or firſt inſtruments, that God made uſe of to defend the cauſe of his people, and to preſerve them from the tyranny and fury of the Beaſt.

Now you being the firſt inſtruments that God made uſe of, to plead the cauſe of his people, God having into your hand firſt put the power of oppoſing the Beaſt: and that wonderfull hath been the ſpirit of courage and conſtancy, that hath been put upon you in that high Court of Parliament, that make it your deſign to advance the honour of Jeſus Chriſt, and the good of the Saints, and of all the Subjects of this Kingdome in generall: ſo that though you have been oppoſed by great and potent enemies, yet your courage hath not failed, but you have perſiſted conſtant, in proſecuting the ſame deſignes, ſince you firſt began to oppoſe *Strafford* and *Canterbury*, in 1641. unto the year 1645, ſtill oppoſing the adverſe party; and you have not baſely complied with them (though ſome corrupt members diſerted you, and did ſo) but you ſtill ſtuck to your firſt principles; and God having put power into your hands, hath inabled

bled you to carry on his deſigne in the worſt of times, and after all, having graciouſly given you good ſucceſſe, to your unwearied pains and labours thorow which you had gone, by giving you a happy conqueſt over your enemies.

And in all this, the word of God being fulfilled, theſe things being according to what is written, even your being firſt laid low, and alſo your raiſing again, it being written, predeclared, that the Beaſt ſhould make warre with the Witneſſes (of whom you are a part, and whoſe cauſe you defend) and ſhould overcome them, and kill them, and that they ſhould lie dead three years and an half, and after three years and an half, ſhould be raiſed to the terrour of their enemies, and that in their riſing, a tenth part of *Babylon* ſhould fall, *&c.* Theſe things being written and fulfilled, the Beaſt having made warre againſt the Witneſſes (whoſe cauſe you have been principle inſtruments of defending againſt him, and his adherents,) and having overcome them and killed them, both in *England* and *Ireland*, and they being dead for three years and an half, the enemy rejoycing over them, and making merry, becauſe they thought

thought they had been ſo ſlain, as they ſhould never recover life again; your Armies being overcome, and your Gariſons being poſſeſſed by the enemy, and after three years and an half, the Spirit of life being put upon your Army, and they, *as it is written*, ſtanding upon their feet, and therein at the ſame time, *England* being fallen from the Beaſt, from being a part of great *Babylon*, and this in the year 1645. and that year being the year, wherein it is written, The prevailing power of the Beaſt ſhould come to a period. I ſay, theſe things being ſo, here is ſpecial incouragement to you Witneſſes, in the high Court of Parliament, to goe on in defending that cauſe, that God hath given you the honour hitherto, to be inſtruments of defending: I ſay, to go on to defend it. And that,

Firſt, By doing juſtice upon your, and the enemies of Jeſus Chriſt. Hath God delivered any of the chief actours of this unnaturall, bloudy warre into your hands? then you being a Civil Power, ordained of God, are to doe juſtice upon evil doers: for the Apoſtle ſaith of a Ruler, *Rom.* 13.4. *He is the miniſter of God, and he beareth not the ſword in vain: for he is the miniſter of God, a revenger*

to execute wrath upon him that doth evil. And they are evil-doers in a high degree, that are theeves and murderers: and such are the chief actours of an unjust warre. Now if God have delivered any such into your hands, you are to execute wrath upon them: for it is an observable passage, 1 *King.* 20.42. The Prophet of the Lord there tels *Ahab* King of *Israel*, after he had let *Benhadad* King of *Syria*, whom the Lord had delivered into his hand, to go away with his life; that *Ahabs* life should goe for his life. Therefore it is not safe, to neglect doing justice upon such persons, although they consent to such Articles of agreement (being constrained to doe it, for their own ends) as *Benhadad* did, 1 *King.* 20.34. Now you in the high Court of Parliament, whom God hath honoured to be the chief instruments of defending the righteous cause of the Witnesses, have speciall encouragement to goe on to execute just wrath upon such grosse evil doers, without fear.

And also secondly, You have encouragement to goe on, to deal well with all the Witnesses and servants of Jesus Christ, that walk soberly and justly toward men, and holily towards God, that are under your jurisdiction;

jurisdiction; whether they be such as are commonly called Presbyterians or Independents, or Anabaptists, &c. even to deal well with them, and all the Subjects of the Kingdome, and to undoe the heavy burdens, and to let the oppressed goe free, and to break every yoke, and to establish just and righteous laws. I say, here is speciall encouragement for you to doe this: for in doing thus, you shall prosper and become a glory to the Kingdome; and no enemy shall ever henceforth be able to prevail against you: for though formerly you were brought into a low condition, and the enemy prevailed over you with a very high hand; yet henceforth the enemy shall no more prevail against you, although they were in number a hundred thousand more then they are.

And secondly, From these verses thus opened, here is speciall encouragement in particular, for his Excellency the Lord *FAIRFAX*, and the honoured Councell of warre: since as the Parliament are the primary, so they are the secondary instruments, of defending the cause of the Saints of God against the Beast. Now, since you, and the Army under you in an especial man-

ner (according to what is written, and declared long agoe) were they that had a spirit of life from God put upon you, in the year 1645. whereby life was put into all the Witnesses, and whereby you were inabled to act like living men, men that had a life from God, in the overcoming the Beast and his adherents in this Kingdom: and seeing you have been instruments of defending that cause ever since: I say, seeing God hath honoured you, so as to make you such eminent instruments of this great worke, and the hearts of all the Saints in *England*, are generally knit unto you, and the eyes of all the Saints in *England* are upon you, most Noble General, and Worthy Commanders; here is, I say, special encouragement for you to goe on still to improve the power that God hath given you, for the same end for which it was given you, *viz.* The suppressing of the Beast, and defending all the Saints and servants of Jesus Christ in this Kingdome, and to goe on (having the honour of Jesus Christ, and not your own, and publike good more then private ends in your eye, and in your heart) to endeavour to cause justice and righteousnesse to abound in this Kingdome: and this is

your encouragement, that in so doing, as you have alwaies been since 1645. So you shall ever be conquerours in all the battles you fight, and overcomers of all the enemies with whom you encounter, no weapon that is formed against you shall prosper, nor no enemy shall be able to stand before you; yea though all the people of the Earth should be gathered together against you; yet you should be but as a burthensome stone unto them, and all that burden themselves with you, should be broken in pieces.

And thirdly, Here is speciall encouragement, for all the Saints in *England* in generall, to be of good courage, not to fear the menaces or threatnings of any enemy; for no enemy shall ever any more prevail over them.

Now what I say, for the encouragement of the Parliament, and of the Generall, and chief Commanders of the Army in particular, and of all the Saints in *England* in generall, is clearly grounded in the Scripture, and therefore is it unquestionable, and to be received and observed of the Parliament, Army and Saints in *England*. Indeed if I should declare any thing to you, and

tell you that I had it by vision or revelation, and it were not apparent in Scripture, I know no warrant you had to receive it, or to have any confidence of it: For as *Paul* speaking of the day of Christ, saith to the *Thessalonians*, *Now we beseech you by the comming of the Lord Jesus Christ, and by our gathering unto him, that you be not soon shaken in minde, nor be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand; Let no man deceive you by any means; for that day shall not come, except there come a falling away first,* &c. So may I say, you have reason to beware that you be not soon shaken in minde, or troubled, neither by spirit, nor by word, nor by letter from any, concerning any thing for which they doe not bring a word from the Scripture: and let no man deceive you, for you may be deluded and deceived, if you receive any thing from any, which is not according to what is revealed in the Scripture, as the young Prophet was deluded by the old Prophet, when he received that Doctrine which was contrary to the Word of the Lord, which before he had received: So may you, if you should so doe. Therefore if a Prophet, or an Apostle, or

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an Angel from heaven, ſhould bring any meſſage which is not conſonant unto the Word, which you have already received in the Scripture, you are not to be ſhaken in minde, nor to be troubled by it, nor to imbrace it. But now the Scripture grounds, upon which I doe for their encouragement declare and affirme, That the Parliament, and the Army in proſecuting the righteous cauſe of the Saints (and that all the Saints of *England* in generall) ſhall all overcome their enemies, and go on victorioufly hence forward are theſe.

Firſt, Becauſe the Witneſſes are raiſed from the dead, The Spirit of life from God is entered into them, and they do ſtand upon their feet.

Secondly, Becauſe *England* is fallen from *Rome*, and is no more a tenth part of that great myſtical *Babylon*.

Thirdly, Becauſe the one thouſand two hundred and threeſcore years, in which the Beaſt was to tread the holy City under foot, did expire in 1645.

Now the firſt of theſe grounds, is evidently drawn from Scripture, as appears in the explicatory part of this Diſcourſe; where it is evident, That that great and conſider-

able number of Saints in *England*, and all reall Saints of Jesus Christ, of whom it is said, *That the Beast should make warre against them, and overcome them, and that they should lie dead three years and an half, the Spirit of life from God should enter into them, and they should stand upon their feet, to the fear of their enemies, and to the glory of their God.* And it is evident, that this which this Scriptrre hath said of them, is punctually come to passe; The Beast did make warre against all Saints, in making warre against that great number of the Saints in *England* in the late warre, the Beast did overcome them, and kill them, and they were mystically dead for three years and an halfe, and as soon as the three yeares and an halfe were compleatly expired, the Spirit of life from God entered into them, a Spirit of life, vigour and courage was put upon them, and they did no longer lie as dead men, but like living men, they stood upon their feet, to the fear and amazement of their enemies, and to the glory of their God, who had put such a Spirit of vigour, and courage upon them. And now upon this ground, may all the Saints

Saints in *England*, and those Worthies in the Parliament of *England*, and their Army, who have been instruments of bringing down the power of the Beast in *England*, be encouraged to continue opposing the Beast, and acting justly and righteously toward all, and be assured (God having put a Spirit of life upon them, and made them to stand upon their feet) they shall overcome every enemy, that shall rise up against them, and the enemie in no battle, shall be able to stand before them, nor give them one defeat, but shall fall before them, and bee cut downe as mowne grasse, and the men of warre shall not finde their hands, but turne their backs, and flee before them: for they shall now finde them living men, such as have a Spirit of life from God put upon them.

The second ground, upon which I affirme, That no enemy shall be ever able to prevail over them, is clear in Scripture. For it is also evident in the Explicatory part of this Discourse, That *England* is that tenth part of the Citie, which

which the holy Ghoſt in this Scripture ſpeaks of, where it is ſaid, That upon the raiſing of the Witneſſes, and their having a Spirit of life from God put into them, and their ſtanding upon their feet, *A tenth part of the City fell.* And it alſo appears, That *England* being that tenth part of the City, is fallen from myſticall Babylon, and is no longer a part of it, but is overcome by the Lord Jeſus, hee is now King of it, who is King of Kings, and Lord of Lords, who will keep it for himſelfe, and will not ſuffer it to be ſubjected to the Beaſt any more: The Saints in *England* are brought out of the bondage of myſticall Babylon, and ſhall return no more to it, and therefore they may be confident, That none of the Romiſh power, of any of the other nine Kingdomes, neither thoſe that are more remote, or thoſe that are nearer neighbours to it, ſhall ever be able to prevail over *England.*

Thirdly, The third ground of my affirming that the Parliament, Armie and Witneſſes in *England*, ſhall hence-forth over-

overcome all the enemies that ſhall riſe up againſt them, is evident alſo in Scripture: for it appears alſo in the Explicatory part of this Diſcourſe, That the one thouſand two hundred and threeſcore daies, in which it is ſaid in this Scripture, That the holy Citie ſhould be troden under foot, and that the Witneſſes ſhould be in ſack-cloth, by reaſon of the Gentiles, the ſpirituall Babylonians tyrannizing over them, is one thouſand two hundred and threeſcore yeares, and did expire, *Anno Domini* 1645. as appeares by computing the time of the Beaſt's continuance (as it ought to bee computed) by the Scripture account: And alſo, this one thouſand two hundred and threeſcore yeares of the Beaſt's continuance, appeares to be then expired, becauſe it is ſaid, That when the Witneſſes had finiſhed their propheſie in ſack-cloth, that then the Beaſt ſhould make warre with them, and overcome them. Now the Beaſt having made warre againſt them, and overcome them, and they being raiſed again, and ſet upon their feet, to the feare of their enemies,

nemies, in the yeare, one thousand six hundred fourty and five. It is by this evident, that that year, the one thousand two hundred and threescore yeares, wherein the holy City, the Saints should be troden under feet by the Beast, did expire. And now you Witnesses in the Parliament, and Parliamentary Armie, and Kingdome of *England*, may be confident, that all the combined power, both of men and devils, which shall conspire against you, shall never be able to prevail against you; for you shall be troden under foot no more, the Beast shall prevail over you no more; for the time of his prevailing over you is expired, and he must hence-forth be troden under foot himselfe, and you must hence-forth prevail over him, and you must reward great Babylon, as she hath rewarded you; the Cup which shee hath filled, you must goe on to fill to her double.

Now in these considerations, and from these grounds, held forth in the Word of Truth, the Scripture, and that part of

of it in this booke of the Revelation, which Revelation God gave unto his Sonne Jesus Christ, to shew unto his servants. Let all the Saints in *England* be strong, and of a good courage, and feare not what man can doe unto them. Let not the heart of any one Saine be troubled, fearing that either Poperie, Prelacie, or Presbytery shall recover any power in *England*, to Lord it over Gods heritage, to tyrannize over the Witnesses of Jesus Christ, or to restrain them from walking in that way, which appears to them to be according to the minde of God. But Saints, be you assured it shall never be, since you have a Spirit of life from God put upon you; and since *England* is fallen from Babylon, and since the time of the Beast's tyrannical power over you, is expired, therefore cast off all unbeleeving thoughts, and all distrustfull feares of these things, and be confident, That Jesus Christ will by you, goe on conquering, and to conquer. And what though a great Armie should be a preparing to overcome you, as there was in *July*, one thousand six

hundred

hundred and fourty ſeven? Yet as then, they were ſoon blaſted, ſo they ſhall be for the future: For you have a Spirit of life and courage from God put into you; therefore men ſhall not prevaile over you. And you are no more a part of Babylon, therefore you cannot be kept in bondage, and the time of your being troden under foot is expired: and therefore though all the Malignants in this Kingdome, and in *Scotland*, and all thoſe forraign Forces, that thoſe factours of Rome, that are gone from *England* into *France*, or elſe-where, can poſſibly procure, were conjoyned together in one body, and marching againſt you; yet ſhould not your hearts be troubled, nor be affraid, but be aſſured they ſhould be overcome by you: And what though you ſeem to be ſmall in number? You know that God hath formerly commanded others to ſtand for you, and can doe ſo ſtill, if it be conſonant to his wiſdome now alſo; but if it were not ſo, it were an evil in you to diſtruſt his power, to whom it is all one to ſave by few, or by many; For victory commeth not from

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the ſtrength of horſes, or the legs of men, but from the Lord of hoſts.

And therefore upon theſe grounds, let all the Witneſſes of *England*, be confident of overcomming all that ſhall riſe up againſt them, by the ſtrength of the Lord of hoaſts their God. And having experience that God hath done thus for them ever hitherto, ſince one thouſand ſix hundred and fourty five, let them not be of ſuch unworthy ſpirits, as to be diſtruſtfull for the future.

Deduction 18.

The laſt particular that I ſhall hence obſerve, is, To ſtirre up the hearts of Saints to joyfulneſſe and praiſes. O Saints conſidering what God hath done for you, ſeeing hee hath put a Spirit of life upon you, and hath made you that lay dead to ſtand upon your feet; And ſeeing that *England* is fallen from myſticall Babylon; and that now your enemy the Beaſt ſhall have no more power over you, he that hath troden you under feet a thouſand two hundred

dred and threescore yeares, shall tread you under foot no more; and that now your time of prophesying in sack-cloth is expired: Put you now on, in stead of your sack-cloth, the garments of joy and praise, and walk no longer sadly, being delivered out of the bondage of spiritual Ægypt, and from the oppression of your enemies; let your hearts be affected herewith, and your souls rejoyce in the apprehension of it. For suppose that when you were under that bondage, so that you were driven into corners, and your enemies hunted after you to make a prey of you, and having taken some of you, did imprison some, and fine others, and banish others, and pillory others: if one should then have come into your meetings, and told you as an infallible truth, That within one moneth your enemies should be brought down, and tyrannize no longer over you, but you should be set at liberty to worship the Lord Jesus, in that way which he should discover to you, to be most agreeable to his owne minde. How would your spirits at the apprehension hereof, have been filled with joy? Your joy would have been such, as would

would have been beyond expreſſion. O let your joy be now no leſſe, ſince this is actually done; and eſpecially having aſſurance that you ſhall be brought under bondage no more: but let your hearts leap and ſing for joy! And in your joy let the high praiſes of God be in your mouths, and let him be exalted in your ſpirits. O be frequent in offering up the Sacrifices of praiſes, in the ſecrets of your ſpirits unto your God, that hath done ſuch things for you! *I will extoll thee, O Lord* (ſaith *David*) *for thou haſt lifted me up, and haſt not made my foes to rejoyce over me.* This is now the caſe of all the Saints in *England*. The Lord hath lifted them up, and doth not ſuffer their foes to rejoyce over them. O that with that ſweet ſinger of *Iſrael*, they might extoll the Lord their God in it, and for it; for *Praiſe is comely*, ſaith that holy man, *For the upright* (Pſal. 33. 1.) *And it is a good thing* (ſaith he) *to give thankes unto the Lord, and to ſing praiſes unto the name of the moſt High, and to ſhew forth his loving kindneſſe in the morning, and his faithfulneſſe in the nights*, Pſal. 92. 1, 2. Let Saints therefore be much in this comely, good and pleaſant worke of praiſe; and improve all

opportunities to exercise themselves in this worke. Let them sing praises unto the most High in the morning, and shew forth his loving kindenesse and faithfulnesse in the nights. Though others forget God, and he is not in all their thoughts, and they doe not remember the great things he doth for his people, yet let him be much in the thoughts of his Saints, yea much in their thoughts to praise him for his benefits. And let them say within themselves; *Blesse the LORD, O my soul, and forget not all his benefits.* O let them not forget to praise him for what he did for them, in the year, 1645. but let them register in their hearts, the particular acts of the great things he then did for them: and let them not forget, what hee did doe for them in *July* 1647. Let them not suffer these things to slip out of their minde, but let them call to minde how frequent and importunate they were with God in praier, for to obtain these mercies for themselves, and for the Kingdom: and having now attained them, let them be as frequent, and as ready to praise him, *Call upon me*, saith God, *in the day of trouble, and I will hear thee, and thou shalt glorifie me*, Psal. 50. 15. O now, you that called

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upon God in the day of trouble, and were heard: be you much in that heavenly and angelical work of glorifying God! Let all that love the Lord in *England*, remember that it is the duty, as well as the priviledge of those that have got the victory over the Beast, to sing a song of praises, unto him that sits upon the throne, and unto the Lamb for ever and ever, *Revel.* 15.3. And since they are the persons, that have now got the victory over the Beast: Let them with enlarged hearts, sing that new song of praise, and let not doubtfull, nor distrustfull thoughts of the power and faithfulnes of God for the future in the least measure sad their spirits, or keep back their praises: but let the voice of joy and praise be heard in the tabernacles of the righteous in *England*: for the right hand of the Lord is exalted, the right hand of the Lord hath done valiantly for them, and they shall not die but live, and declare the works of the LORD,

Psal. 118.15,16,17.

The Postscript.

IT being so, that (since my finishing of this Discourse) there are some further mutations in these Kingdomes, which may seem to give to some some ground to question that which I have here asserted, viz. That the Witnesses are slain by the Beast, and that (according to this Prophesie) after they had lain dead three years and an half, they are risen and doe stand upon their feet: If this be so, may some one say, then how cometh it to passe, that there is such a probability that the enemies of the Saints shall again get ground of them, and bring them again into a low condition? For Inchiquin in Ireland, and Poyer in Wales, and a great party in Scotland doe seem to rise afresh for the Beast, and doe expresly declare against the Witnesses under the titles of Independents and Sectaries, &c. but if the Witnesses were indeed slain and raised, then undoubtedly they should indeed go on conquering and overcoming the Beast, and the Beast should no more recover power over them, to put them into a distressed condition; for then the daies of their prophesying in sack-cloth, in sad and sable garments is expired: But how can it be said to be so, since the Beast seems in a probable way of recovering power over them again?

Now

Now that this seeming ground of fear may be removed, I shall lay down these three considerations.

First, That though the Beast shall no more prevail over the Witnesses to bring them down, yet he may and must endeavour to oppose the Witnesses, and again to make war against them that they may bring him downe: for now that the time of his prevalencie over the Saints is expired, he must not long continue in his present station; but as he shall not goe higher, so he shall go lower, yea he shall come down wonderfully, and how shall that be but by his opposing the Saints, who shall be as a burdensome stone, and all that burden themselves with it shall be cut in peeces? *And therefore the more we see that that the accomplices of the Beast do endeavour to oppose the Saints, the nearer we may conclude that bee and they are to their ruine; and therefore their risings and stirrings should be rather encouragements then discouragements unto the Saints. But*

Secondly, That the Witnesses are indeed slain and risen, and do stand upon their feet, is altogether unquestionable, because (as appeares by the fore-going Discourse) this prophesie of the slaying of the Witnesses, and of their rising, &c. in every particular iota and tittle of it most exactly accomplished, I will not here recapitulate any of the particulars, but refer the Reader to the fore-going Discourse, but shall here only desire the Reader to consider of this one in

a more especiall manner, viz. That the holy Ghost expressly declares, that the falling of a tenth part of the City should immediately follow the Witnesses standing upon their feet, and be in the same hour with it as an effect of it. Now that a tenth part of the City (particularly the Kingdom of England) *is fallen from the mystical* Babylon, *that is to say, from being a place of bondage to the Saints is most evident, and therefore it is undeniable, That the Witnesses are slain and risen.*

Thirdly, It is no wonder that the Witnesses being raised, and having a spirit of life from God put upon them, that the Beast doth endeavour to oppose them; for that spirit of vigour and courage that is put upon them, is to be exercised and actuated, and they must goe on in it to give that scarlet Whore bloud to drink, and to reward her, as she hath rewarded them, and of the cup which she hath filled to them to fill to her double: for the Saints are those Armies in heaven, which are said to follow him that is faithfull and true, and in righteousnes doth judge, and make war, who is cloathed with a vesture dipt in bloud, and whose name is called the Word of God, when he cometh to make a final end of the Beast, and the false prophet, and them that worship his image, and to cast them a live into a lake of fire burning with brimstone. *Now that the*

Saints

Saints may be actuall instruments not only of beginning to ruine the Beast, but of the totall ruining of the Beast: it is no wonder that he endeavours all he can to recover strength against them; and therefore when the Dragon and his Angels (*the Beast and his imps*) do fight against Michael and his Angels (*Jesus Christ and his Saints*) it is said that they prevailed not (*that is after the Witnesses were risen to oppose the Saints*) but were cast out, *and that was the shortest way they could take to be overcome, and to be cast out, even their opposing Jesus Christ, and his Saints, which have a spirit of life from God put upon them. Thus much for the removing of that doubt.*

Now that I may not be mistaken, I shall here adde a caution, and so conclude: It is this,

I desire it may be observed, That though I have particularly (in this Discourse) mentioned the Parliament and the Army (having good ground so to do from what they have done, and have beene instruments of already) encouraging them to go on in opposing the Beast, and his adherents, and defending the Witnesses of Jesus Christ, assuring them of successe in their undertakings, yet it is upon no other grounds, then as they shall so go on; but if they shall turn aside, and aim more at corrupt and self ends then at the promoting of justice and righteousnesse, then at the publike good of the Kingdom, then en-

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Judgement shall come for the Saints, and they being delivered from the rage of the Beast, shall be preserved [illegible] upon his fury some other way, and by some [illegible] when corrupt persons may perish in carrying on of corrupt designs, but I hope (and have perswasions of) better things of those Worthies, even that as God hath begun, so he will go on to grant them the honour, and the happinesse still to remaine glorious instruments in his hand, of setting up his King upon his holy hill of Sion, *and subjecting these Nations unto his royall Scepter, that judgement may run down among us as water, and righteousnesse as a mighty stream.*

FINIS.

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